FOUR
TRACTS.

I. A Short Diſcourſe about *Divorce* and its Cauſes, *Fornication* and *Adultery*.

II. A Charge to Judges, Juries, and Witneſſes concerning *Oaths*.

III. About *Infant Baptiſm*.

IV. A *Letter* to a Lady, who hath forſaken he *Proteſtant* Religion for the *Romiſh*.

By *J. Gailhard*, Gent.

Righteouſneſs exalteth a Nation, but ſin is a reproach to any People, Prov. 14. 34.

Let none of you imagine evil in your Hearts againſt his Neigbour, and love no falſe Oath; for all theſe are things that I hate, ſaith the Lord, Zechar. 8. 17.

Wherever I am, and whatſoever I do, it ſeems to me as if I heard the voice of the Archangel, ſaying, riſe ye dead and come to Judgment. Bernard.

Ineſt ſua gratia parvis.

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FOUR

FRACTS

THE PREFACE TO THE READER.

THE following Diſcourſes having amidſt my moſt ſerious Thoughts, been Penned at ſeveral times, and upon different occaſions, and in this preſent Conjuncture, being like to be uſeful; as 'tis every one's duty in his Station, to lend a helping hand to pull down that Babel *of erroneous Doctrines and of ſinful Practiſes, which the Author of Confuſion is Building very faſt; I think it not amiſs now to Publiſh them. The* First *and* Second *contain Matters of Fact, the* Third *of Faith, and the* Fourth *both of Faith and Fact: and as the things therein ſpoken againſt, do ariſe out of an evil Principle, ſo they tend to a*

bad end, therefore the more to be minded and oppoſed.

As Gods Word ſpeaks of Doctrines, ſo it doth of Works of Devils, and tho all of them be bad enough, and to be avoided, yet therein are divers kinds and degrees of evil, for tho' every ſin be offenſive to God, yet 'tis not equally deſtructive of Human Society: Any one, who in a ſober Senſe will mind it, not ſimply as a Chriſtian, but alſo as a Man, not only according to the Dictates of a good Conſcience, but alſo in Conformity to Reaſon, Human Wiſdom and Intereſt, ſhall find the two former things I write againſt, to have been and ſtill to be, as fatal and pernicious to Mankind, as any other Tranſgreſſion whatſoever of Divine and Human Laws, nor ever have they been more Epidemical in the Nation than now they are. Therefore never a greater need than now, to puniſh and ſuppreſs them; or elſe, if not timely prevented, we daily more and more ſhall feel the miſchievous inconveniencies and dangerous Conſequences thereof.

No true Servant of God, but in ſeeing and hearing, will vex his Soul from day to day, with the unlawful deeds of Men; *of ſome for committing Sins, of others for refuſing to reſtrain and puniſh them, they not only will do no good, but alſo hinder others from it, becauſe they think it will reach them, and their own corrupt inclinations hate to be croſſed and curb'd: Some who might do better in their Station, inſtead of promoting Piety, Virtue, and Honour, as 'tis their duty, do with all*

their

their craft and ſtrength oppoſe it, and thereby proclaim themſelves to the World to be vicious and thorough-pac'd Debauchees, would ridicule all Sobriety and Temperance, and contrary even to worldly Wiſdom, which ſaith, Si non caſtè tamen cautè, *do not ſo much as care to avoid the appearances, or ſave their credit in the World, but glory in their own ſhame. In my opinion it is a ſtupendious hardneſs in their vicious courſes, for tho' ſin would leave them, yet they are unwilling to part with it; the older they grow the worſe they are, their Natural ſtrength fails them, yet their Luſt is not mortified, and upon all occaſions are Enemies to Virtue, and by their Diſcourſes and Example, influence the younger ſort, in an Age that can produce but few* Joſephs, *if any at all: The generality of Youth giddily and headlong running into ſin and deſtruction of ſeveral kinds, who are glad of any pretences to juſtify their Practices, by and from thoſe that have more age and experience, tho' not more Grace than themſelves: But of two ſorts of Sinners, young and old, I take the laſt to be the worſe of the two: 'Tis no more ſtrange than true, that they are worſe than the Prodigal Son, who upon conſideration, at laſt and before it was too late,* came to himſelf, *for all the while before, he had been out of his Wits, as is every Sinner that continues in his evil way: Nay they are worſe than Creatures void of Reaſon, then ſome Fowls of the Air,* (a) *for* the Stork, the Turtle, the Crane, and the Swallow, obſerve the time of their coming, but this People knoweth not the Judgement of the Lord. *They are a ſhame to the Nation, a*

(a) *Jer.* 8. 7.

Scandal

Scandal to our Holy Religion, and through their unchriſtian actings and vicious courſes; cauſe Gods Enemies to Blaſpheme: Becauſe they hate to be Reformed themſelves, they do what they can to hinder others from being Reformed, which makes me afraid we are here ripe for Judgment; we had a War with a Witneſs, yet after it are as bad as before; and now, tho' Proviſions be not ſcarce, yet we are in a kind of Dearth, for they are unreaſonably dear, may God be pleaſed to keep it from ending into a Famine, which frequent unſeaſonable Weather gives us juſt cauſe to fear; or, for the ſame cauſe from being turn'd into a Plague, which God in his juſt Judgment, may ſend upon us, becauſe thorough Repentance, ſuppreſſion of Vice and Immorality, we will not return to him, tho' he hath called us to't, for when a Land can bear no longer the wickedneſs of her Inhabitants, the Lord thorough War, Plague and Famine, as thorough ſo many ſluces, doth eaſe it of that burthen, and thereby hurries out of this World, Man, Woman and Child. None ſo deſperately wicked, but with Balaam *would dye well, yet there is but one way to't, that is, to live well, do good within his Sphere, to puniſh and reſtrain Evil, and not countenance and ſupport it, as too many, directly or indirectly do, but what will be the end of this? certainly ſuch a bitter Root can produce no other than bitter Fruits? but whilſt thoſe Men of the World will not obey God's Preceptive, thoſe who fear him muſt ſubmit to his Providential Will.*

The PREFACE.

As at this time the Nation labours under the Guilt of Adultery and Perjury, ſo it doth too much under that of Idolatry and Blaſphemy. Our Church, together with all other Proteſtant *ones, hath ſufficiently made good the charge of Idolatry upon the* Romiſh, *which we find a ſad and frequent Experience of, in thoſe Members of hers we have here among us; as for Blaſphemy, it walks bare-fac'd, and hath two ſorts of Followers, one of abominable Monſters, lately broke looſe againſt the Son of God, whom they, after the wicked in the* 50th Pſalm, *are not content to think, but do ſay,* he is altogether ſuch a one as themſelves, *and moſt impiouſly would make the Holy One to have given Example for their execrable wickedneſs, and, O wonder! ſuch Wretches meet with favour and ſupport. The other kind of Blaſphemers are thoſe which like* the Soldiers, who, to make our Lord a Mock-King, platted a Crown of Thorns and put it upon his Head, and put on him a Purple Robe, and *in deriſion* ſaid, hail King of the Jews: *ſo theſe with giving him the name of God but a ſecondary, dependent and created one (if without Blaſphemy I may ſo ſay) make of him a Mock-God: the Soldiers after his death, took his Garments from him, but now, after his Aſcenſion and ſitting at his Fathers Right Hand, theſe would ſtrip him of his Divinity, and of that Infinite Majeſty of his own, which he is cloathed with; and if one ſoberly tells them of this unwarrantable and ſacrilegious Attempt of theirs, he, for his pains, is called*

Furious,

Furious, Mad, Frentick, &c. *againſt which raſh Cenſure, and unchriſtian Judgment, our Saviour hath pronounced a Sentence,* Whoſoever ſhall ſay to his Brother Raca ſhall be in danger of the Councel, but whoſoever ſhall ſay thou Fool, ſhall be in danger of Hell Fire: *but all ſuch Men we leave to the great Judge, who one day will call them to an Account for theſe, not meerly Idle, but Evil words, at that day when the Cauſe ſhall not be between Man and Man, but between God and Man for all they have ſaid and done.*

A SHORT DISCOURSE ABOUT DIVORCE.

SINCE the time of the Reformation, and, may be before, the Sin of Uncleanneſs was never ſo bold and preſumptuous in this Kingdom, as after the Reſtoration: Before, there was ſomething of Modeſty, in ſome of thoſe who Committed it: Shame, which from the time of our firſt Parents Trangreſſion, became a conſtant Attender on Sin, was not yet altogether parted from it; many like (a) *Adam*, who *hid himſelf* after it, did ſeek dark Corners to ſatisfy their Luſt, which is a Work of Darkneſs, by St. *Paul* expreſſed under the name of (b) *Chambering and Wantonneſs, to be caſt off*: But after that King was come back, this Sin appeared with a bare Face, did Ride on Triumphantly, for Rewards were beſtowed upon thoſe who had committed it, Encouragement given to do't, and to be Acceſſory in helping others therewith to Defile themſelves; the

a *Gen.* 3. 10.

b *Rom.* 13. 12, 13.

Example of Great *Men* Encouraged it, ſo that it became Epidemical, was by both Sexes contracted into an Habit, and accounted a modiſh piece of Galantry, People (*c*) *being paſt feeling*, began to (*d*) *glory in their Shame*, and were thought to be Commendable for the Practice of it: Thus was the Generality of the Nation over-flown with this mighty Stream, and, as it were, in a way to out-face God, to tread Virtue and Chaſtity under Feet, and renew the Times of (*e*) *laying with other mens Wives in the face of the Sun.*

c *Epheſ.* 4. 19.
d *Philip.* 3. 19.
e 2 *Sam.* 12. 12.

And ſince the Time we named, that filthy Sin is ſo far Spread, and hath taken ſo deep Roots, that as the Prophet ſaith, (*f*) *Every one is neighing after his Neighbour's Wife*, and *London* is become ſuch as *Jeruſalem* and *Samaria* are Deſcribed by the Prophet, and the Whoredoms of ſome Women, no leſs conſpicuous then thoſe of (*h*) *Aholah* and *Aholibah*, which the ſame Prophet ſpeaks of more at large: And thô the number of ſuch be much multiplied, yet ſome make themſelves more Notorious than others, and they are grown the bolder, becauſe no Effectual Courſe is taken to Curb them, a Toleration and Indulgence having made them more Brazen-faced, Impunity being an Encouragement to commit Crimes, which thoſe who are in Authority, whoſe Duty, and in whoſe Power it is to Reſtrain it, become Acceſſory to, and Guilty of, and are to Anſwer to God, as they ſhould to men, for the ill Effects and Conſequences ariſing therefrom.

f *Jer.* 5. 8
g *Eze.* 16. *the whole chapt.*
h *chap.* 23.

Magiſtrates cannot pretend Ignorance of this, either as to matter of Right, or of Fact: As *Engliſhmen* they muſt take notice of the Laws, and cauſe them to be put in Execution; but as Chriſtians, they know, or ought to know, how often, and in what Stile, the Word of God, both in the Old and New Teſtaments, ſpeaks of it; which they are concerned to mind, and not to wink at: and 'twill not be amiſs for me, here in part, to mention it; *Thou ſhalt not commit Adultery*, is as expreſs a Commandment as any in the Word, and one of the Ten, whereof the breakers do incur the Curſe of the Law. Two Things we ought to take Notice of; *Firſt*, That when the Law of God forbids a Sin, all of the ſame kind are alſo forbidden, as in this, not only Adultery, but alſo Fornication, Inceſt,

i *Ex.* 20. 14.

ceſt, &c. *Secondly*, The Negative or Forbidding Precepts, are of a larger Extent than the Poſitive; theſe bind *ſemper, non ad ſemper*, but the Negative oblige always, and at all times. As for Inſtance, I am Commanded to Love my Neighbour, and to (*k*) *do him Good*, that is, as far as I am Able, and when there is Occaſion and Opportunity; for I may happen to have no Means to Relieve a man in Want, at another time he ſhall want no Relief, but at no time, and upon no Occaſion whatſoever, I am bound to do him no Wrong nor Injury: So upon no time nor occaſion whatſoever, I muſt not allow my ſelf in Thoughts, Words, or Deeds, (for the Law requires an Inward, as well as Outward Obedience) to Defile my ſelf, or attempt upon the Honour and Chaſtity of my Neighbour. And God, the more to make us mindful to avoid the foul Sin of Adultery, is not Satisfied to Forbid it in the Seventh Commandment, but doth repeat it in the Tenth, *Thou ſhalt not Covet thy Neighbour's Wife*: The Seventh Precept was full Enough, but in the Tenth over and above, God expreſly Forbiddeth the inward Deſire, Luſt and Concupiſcence, and every inward motion in the Soul contrary to Chaſtity. Thus God, who is a pure, and a holy God, hath Commanded us, in all manner of Converſation, to (*l*) *be Holy, as He is Holy.*

k *Gal.* 6. 10.

l 1 *Pet.* 1. 15, 16.

Now, that Whoredom and Adultery muſt needs be Abominable Sins, it appears, becauſe God compares Idolatry to't, and Idolatry is to us, repreſented under the Names of Whoredom and Adultery: Scripture doth Thunder terrible Curſes againſt this Sin, they who are guilty of it, are *excluded from Heaven*, and from entering in through the Gates into new Jeruſalem, (*m*) *for without are Dogs, and Sorcerers, and Whoremongers*, &c. who are threatned of a Judgment which imports Condemnation, (*n*) *but Whoremongers and Adulterers God will Judge*; and becauſe often men are apt to Flatter themſelves with Hopes of avoiding that Judgment, the Apoſtle ſaith, (*o*) *be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate*, &c. *ſhall enter into the Kingdom of God.* In another place, he is as Poſitive as can be upon't, and no doubt to be made of it. (*p*) *For this you know, that no Whore-*

m *Rev.* 22. 14, 15.

n *Heb.* 13. 4.

o 1 *Cor.* 6. 9, 10.

p *Epheſ.* 5. 5.

Whore-monger, nor Unclean Person, &c. *hath any Inheritance in the Kingdom of Christ, and of God.* 'Tis as certain as it is, that the Spirit of God, who saith it by the Apostle, is the God of Truth, this is the unavoidable Doom of all that are such, except they be (q) *Washed, Sanctified, and Justified in the Name of the Lord Jesus, and by the Spirit of our God.* With how much Abhorrency this Holy Man speaks of that filthy Sin, in the same place, we read *v* 15, *Know ye not that your Bodies are the Members of Christ? Shall I then take the Members of Christ, and make them the members of an Harlot? God forbid.* And to shew how great a Concernment this matter is of, he again comes upon't, *v* 18. *Flee Fornication, every sin that a man doth is without the body; but he that committeth Fornication sinneth against his own body.* And to press it the more, in the next Verse he saith, in a Chiding and Wondering way, *What, know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own.* Therefore you may not dispose of your Body, but ye are to *glorify God in your body.* Here is not one word without a great Emphasis: That Sin must be an Infectious Disease, and a great Plague, seeing we thereupon are forbidden to have any Society with the neareſt Friends and Relations, for in the foregoing Chapter he saith, (r) *But now I have written unto you, not to keep Company, if any man that is called a Brother, be a Fornicator,* &c. *with such an one, no, not to eat.* That holy Apostle is so set against that filthy Sin, that he forbids any thing that is an Inticement to, or a Fruit of it, and would have us to be Chaste in Lives and Tongue; (s) *Let no corrupt Communication proceed out of your mouth*; and in the next Chapt. he explaineth his meaning, *but Fornication, and all Uncleanness, or Covetousness, let it not be once named among you, as becometh Saints, neither Filthiness, nor Foolish Talking, nor Jesting, which are not convenient, but rather giving of Thanks.* He will not suffer any thing that is, or may happen to be Accessory unto that filthy Sin; and in another place, among other things which he advises to, this is one, (t) *To put off filthy Communication out of your mouth.* The Reason he giveth elsewhere, (u) *For this is the Will of God, even your Sanctification,*

q 1 *Cor.* 6. 11. *v.* 15, 16, 18, 19, 20.

r 1 *Cor.* 5. 11.

s *Ephes.* 4. 29. & *cha.* 5. 3, 4.

t *Colos* 3. 8, g

u 1 *Thes.* 4. 3, 4, 5.

that

that ye ſhould abſtain from Fornication, that every one of you ſhould know how to poſſeſs his Veſſel in Sanctification and Honour.

Hitherto I have ſpoken of Fornication and Adultery together, but as this laſt carrieth with it great Aggravations, and is more Hainous than the other, I muſt ſpeak of it by it ſelf, for ſo doth Scripture in ſeveral places, and indeed *Adultery* doth imply Fornication, which is a lower Degree than the other: God having done ſpeaking with his *Saints*, turns to the *Wicked*, and One of the Articles of the Charge is this, (w) *Thou haſt been partaker with Adulterers*: Thy Portion was with them, and thô this deſerved Puniſhment, becauſe I preſently Executed it not upon thee, *Thou thoughteſt that I was altogether ſuch a one as thy ſelf*, but thou ſhalt come to Judgment, *For I will reprove thee, and ſet theſe things in Order before thine Eyes.* Adulterers ſhall not eſcape Puniſhment. Adultery is ſuch a Sin, as makes God's true Servants, ſuch as *Jeremiah*, wiſh; (x) *Oh that I had in the Wilderneſs a Lodging-place, that I might leave my People!* Why ſo? *For they be all Adulterers.* And in another place, he complains, that *the Land is full of Adulterers.* He is not the only Prophet that ſaid ſo, another ſpeaks to the ſame purpoſe, (z) *They are all Adulterers:* Hence it appears, how God takes a ſpecial Notice of that as an abominable Sin.

w *Pſal.* 50. 16, 18.

x *Jer.* 9. 2. y *c.* 23. 10. 14.

z *Hoſ.* 7. 4.

Hitherto we heard of none but Adulterers, thô under that Name both Sexes be underſtood, but the Apoſtle Names Men and Women, (a) *Ye Adulterers, and Adultereſſes*, and calls them Enemies to God, becauſe Friends to the World; *Know ye not that the Friendſhip of the World, is Enmity with God?* But what will become of God's Enemies? *They ſhall be bound Hand and Foot, and caſt into outer Darkneſs: There ſhall be Weeping and Gnaſhing of Teeth.*

a *Jam.* 4.

b *Matt.* 8. 12.

Out of all this it clearly appears, How Eternal Death and Damnation are prepared for Fornicators and Adulterers, except God be pleaſed to give them true Repentance: But becauſe this Sin, eſpecially Adultery, doth Highly Diſturb humane Society, and brings Confuſion into Families, therefore God in his Word hath appointed Temporal and Bodily Puniſhments

ments for those that are Guilty of it, and that's no less than Death; (c) *The Adulterer and Adulteress shall surely be put to Death.* Which is confirmed in (d) another place. The Scribes and Pharisees said to Our Saviour, how (e) by *the Law of* Moses, *the Woman taken in Adulterie, that was brought to him, should be stoned.* This is a Precedent for all well-governed States, to have Penal Laws to punish Offenders in this kind; and to this very Day, in Conformity to those Laws of the *Jews*, in many places they are put to Death, which they well Deserve. Adultery imports a great Aggravation above Fornication, for there is Perjury, in as much, as in the Presence of God, and of Men, a solemn Promise is made of being True and Faithful one to another.

c *Lev.* 20. 10.

d *Deuter.* 22. 22.

e *John* 8. 3, 5.

And although in the sight of God, the Guilt, whether of Man or Woman, be the same, and that even Death was equally Inflicted upon both: Yet in some Cases, *Moses* had a greater regard for the Husband than for the Wife, as in the matter of Jealousie, no Remedy afforded for the Wife, but there was an indulgent and miraculous way for the Man to satisfy himself when he wanted Proofs, and this was the Water of Tryal and of Jealousie, as we have it at large in the Book of (f) *Numbers*; and if she were Guilty, in an extraordinary way she was punished with Rottenes, but if she were Innocent, yet nothing was done against the Husband: This Disparity appeareth also in another Case, about the *Bill of Divorce*, which upon slight Grounds, (g) *The man might give the wife, and send her out of his House.* But the Woman was not allowed to do so with her Husband: Therefore, as I already said, thô in the Husband and Wife, in the sight of God, whose Law makes no Distinction of Sexes, the Sin be equally Damnable, yet, as to Penalties, Laws are made to put a Difference; a greater Curb ought to lye upon the Woman as the weakest Vessel, and so sometimes more apt to miscarry in Matrimonial Duties; but chiefly because that greater Inconveniences are brought into Families, thorough Woman's Failing in this then of Man's: As to Men there is a great Difference, and this Sin is attended with more dangerous Consequences on the Wife's,

f *chapt.* 5. *from* 12. *to* 31.

g *Deuter.* 24. 1.

Wife's, than on the Husband's ſide; if a man gets a Child by an Harlot, that Child ſhall not ſucceed in the Eſtate, but if the Wife hath a Child by a ſtranger, then ſtrange Blood is brought into the Family, to Defraud and Rob the true Heirs of their Right. This Corruption of Blood appears too much in ſome great Families, when the Pure Blood is ſtained with Baſe and Vile: Hence it may be that we ſee many who go for Sons of Great and Wiſe Men, who want common Senſe and Reaſon, either out of ſome Natural Cauſe, or of ſome Particular Judgment of God, to Puniſh the Unfaithfulneſs of ſome Wives, or Neglect, and want of Care in Husbands, to prevent their Wives miſcarriages in that kind.

We ſee our Laws have, in the Caſe of Life and Death, made a Difference in the Puniſhment to be inflicted: If the Husband kills his Wife, he is to be Hanged, when if the Wife killeth her Husband, ſhe is to be Burned; the Husband is the Head, and the Offence againſt the Head is more ſeverely to be Puniſhed; and as 'tis ſo in matter of Life, ſo it ought to be in point of Honour: And the common Opinion, and Experience of the World, teaches, how let the Husband be as Naught, Debauched and Profligate as can be, if the Wife be but Honeſt and Vertuous, her Husband's miſcarriage, will not Reflect upon her; but the miſcarriages of the Wife are imputed to the Husband, becauſe 'tis his Duty and Intereſt, and hath Right, by all Lawful and Reaſonable Courſes, to hinder it.

Now, what this Lawful Courſe is, here I ſay it: After a Husband hath given his Wife gentle and repeated Warnings, to mind her of her Duty, as to avoid the Company of ſuch Perſons as he hath cauſe to ſuſpect, and which he doth not like, and the Wife doth not mend, but goes on in her way, and (contrary to that which every honeſt woman will do) ſhe holds Coreſpondence with ſuch as her Husband diſlikes, ſhe having ſo far forgotten her Honour and Duty, he ought to mind his, and Remedies to reclaim her proving uſeleſs, he may Sue for a Divorce, which was the Antient way, yet not upon ſo ſlight Grounds as practiſed of Old, but upon ſuch as God's Word allows

of,

of, namely the the case of Adultery. *Julius Cæsar*, upon putting away his Wife, would say, Cæsar's *House must be free from Suspicion as from Guilt*: So a man ought to provide for both his Capacities, the one according to the Rank and Station he is in, which he is to keep up, and not to neglect, else he will make himself Contemptible, and lay Stains upon his Family; the other is, as a Christian he ought to purge his House of Wickedness: to remove Evil out of it; the Head of a Family, is in Honour and Conscience Bound to restrain in't all Evil Courses, whether of Servants, Children, or Wife, or else he Sinneth in suffering that Evil, which he can, and 'tis his Duty to prevent; and will pass for a Man void of all sense of Honour, and who cares not a Straw for his Reputation. Such a Man ought to be ashamed to live; tho I am not for making good *Solomon*'s Saying, (*h*) *Jealousie is the Rage of a Man, in the day of Vengeance he will not spare.* Yet I would have him to avoid the other Extreme, Insensibleness, when he is so nearly concerned; and this agreeth with what saith the Wise Man, (*i*) *Drink Waters out of thine own Cistern, and running Waters out of thine own Well*, &c. *Let them be only thine own, and not the Stranger's with thee.* And that this is spoken of Husband and Wife, who, without Roving abroad, ought to be only one for another; In the next Verse he addeth, *Let thy Fountain be Blessed; and Rejoice with the Wife of thy Youth.*

h *Prov.* 6. 34.

i *chap.* 5. 15, 16, 17, 18.

This matter is so Copious, and out of Scripture and Reason so much can be said of it, that 'tis almost unexhaustible, therefore, I intend, as much as I am able, to restrain it within Bounds; and in Order thereunto I say, after a Husband hath try'd all Fair Means to no Purpose, and he seeth the Disease is beyond Remedy, and finds how nothing can Prevail, then they, who will not do Just Things out of Love to Virtue, must feel Punishment inflicted upon them, a Divorce Sued for and obtained. Some Divines assign several just Causes, as they think, to break a Marriage, and others do Differ from them about it; but only Two I will bring, which generally are agreed upon. The First, When Matrimony is Unlawfully Contracted; that is, within Degrees forbidden by the Law of God, as may

be between Brother and Sister, or the like, then indeed such a Marriage is *ipso facto*, void and null: But here I intend not to speak of such a kind of Marriage, concerning which, the Church of *Rome*, hath often, and doth commit gross and intolerable Abuses, in a Dispensing way with that which God hath Forbidden; but my Design is to speak of a Marriage Lawfully Contracted, whether there be any just Grounds out of God's Word, to break it off? For Marriage hath a Relation to't, and to the Good of Conscience, in as much as it is a Divine Institution from the Beginning of the World: Also, it hath a Prospect towards the Laws of the Land wherein the Parties do live as Members of the Politick Body; and the warrant from the Word, is what I intend chiefly, if not only to insist upon; for all Municipal Laws are good, only as they agree with, and are not contrary to that Infallible Rule of Justice and Equity, which, when they Deviate from, are not to be Valued.

There is indeed upon some Accounts, a great Difference, as St. *Paul* expresses (*k*) it, between the Man and the Woman, whereof the Excellency is on Man's side, however that Prerogative of the Husband over the Wife hath sometimes been abused, as by the *Jews*, so by other Nations, who would not suffer their Wives to recede, specially in publick, from that Obedience they owed the Husband, for fear the Husband's Prerogative should thereby be Wounded; upon this Ground Queen *Vashti*, (*l*) for refusing to come to King *Ahasuerus*, when Commanded, by reason of the ill Example given thereby to the Ladies of *Persia* and *Media*, by the Counsel of *Memucan*, was Divorced; but this was done by a Reason of State, and not according to any Divine Rule. Now I must come close to the Point.

k 1 *Cor.* 11. 7, 8, 9.

l *Esther* 1.

Wherefore I State the Question thus: There is a lawful and only cause of Divorce, namely the Case of Adultery; what God saith about this in the Old Testament, we already Examined; let us now hear what is his Pleasure under the Gospel. Our Saviour (*m*) in two places of St. *Matthew*, decides the matter; the first is in his Sermon upon the Mount, where he Condemns the common Practise of the *Jews*, who upon any trivial Account used to turn away their Wives, as when

m *Matth.* 5. 32. *and chapt.* 19. *from* 3 *to* 10.

they did not pleaſe them, and the like: *But I ſay unto you, that whoſoever ſhall put away his Wife, ſaving for the Cauſe of Fornication, cauſeth her to commit Adultery*: The other Text is in the ſame Goſpel, where our Saviour Argues the Caſe againſt the Phariſees, who had put the Queſtion to him; *Whether it is Lawful for a Man to put away his Wife, for every Cauſe.* In this place, he more at large ſpeaks to the Point, but to the ſame purpoſe; he makes a Diſtinction between the Law of God, which was from the beginning, and the Toleration of *Moſes*, only for the Hardneſs of their Hearts, to avoid greater Inconveniences, as Abuſing and Killing, when they were weary of them: *Moſes* did after the manner of *Egyptians*, only to prevent a greater Harm, give the People leave to put away their Wives out of a Politick Reaſon, but our Lord ſends them to the firſt Inſtitution, for therein he Vindicates the Law from the Abuſes crept in through ill Cuſtom and Tradition. *Moſes* Tolerated, not becauſe it was not ſin, but only to avoid a greater ſin, as might be, thorough the Perverſeneſs of their Heart, making them away, as I ſaid already; and our Saviour declares why thoſe Divortes were Sins, (except in the Caſe of Adultery) becauſe this made them commit Adultery, for God's Law ſaid, *Thou ſhalt not commit Adultery.*

This I lay for a Foundation, that Humane Laws, when contrary to God's, cannot make this Void: And thô among Human Laws, ſeveral Cauſes of Lawful Divorce be aſſigned, yet, as ſaid before, Divines and *Civilians* are agreed, that Adultery is a juſt Cauſe of it. Our Saviour decides it in an Emphatical way, *But I ſay unto you,*] as if he had ſaid, Thô others aſſign other Cauſes, yet I own but One, the Caſe of Fornication, and the Reaſon is, Becauſe 'tis directly oppoſed to the Eſſence and Nature of Marriage; whereby, according to God's Order, Husband and Wife are made One Fleſh, which Union is broken thorough Adultery; for One cannot be One Fleſh with Two or more, ſhe who is joyned to an Adulterer, is One Body with him, as he who is joyned to an Harlot, is One Body with her; for, (*n*) *Two ſhall be One Fleſh*: However, for the Woman's Credit, the Bill was given, as alſo to Secure her in the World; for ſhe was to be cleared from Guilt, or elſe

(*n*) 1 Cor. 6. 16.

to

to be put to Death, according to the Law. Divorce upon ſuch Grounds was contrary to the firſt Inſtitution of Matrimony; for thô it be a Voluntary Act, yet after it once is Contracted, they may not thorough Fancy and Luſt, break the Bond of it; for *what God hath joined together, let no man put aſunder.* Only Adultery doth it. *Moſes* complyed with that Humour of theirs; and that Indulgence of his, was not of a Moral Concernment, only for a time; Human Laws do condeſcend to the Abilities of Men, according to what they can do, but God's Law hath no ſuch Regard, it ſheweth what they ought to do.

To come cloſer to the Point: I ſay, Our bleſſed Saviour could not have ſpoken more clearly than he doth, that as no Man may put away his Wife, except in the caſe of Adultery, ſo in that caſe ſhe might be put away with a good Conſcience; and this is the true Senſe of the Words by the Rule of Contraries: For Chriſt ſaith, That whoſoever puts away his Wife, except for Fornication, and ſhall marry another, committeth Adultery; therefore he that puts her away for Fornication, and marrieth another, doth not commit Adultery: Although it may not be Diſſolved at the Pleaſure of men; for 'tis not only of a Natural and Civil, but alſo of a Divine Right, being, as already obſerved, a Divine Inſtitution; yet 'tis not ſo Indiſſoluble, but it may be Diſſolved for a Cauſe, which God approves to be juſt for it's Diſſolution, and that is *Adultery*; for that Indiſſolubility is not Abſolute, but only in ſome Reſpects, and was not intended for a Puniſhment, but for a Comfort to the Innocent: Therefore Adultery, and ſuch Impurities, are a lawful Cauſe of a Divorce; and the Woman who hath Perfidiouſly broken the Conjugal Faith and Contract of Marriage, is juſtly put away and Divorced, and the Husband doth very well to proſecute her in Law for that End: And let the Succeſs be what it will, Chriſt abſolves the Husband, whoſe Wife is Convicted of Adultery, from the Bond of Marriage.

It is alſo to be obſerved, how in that of (*a*) *Matthew*, our Saviour hath a regard to, and explains the Seventh Commandment, wherein is Forbidden, not only an Outward, but alſo an Inward Adultery; for the

(*a*) *Matthew*, a *chapt.* 5. 27, 28, 32.

Law requires Obedience in Thoughts and Heart, as well as in the Outward Act of the Body; so that Lust is in God's Sight, Fornication and Adultery, and in the Law, Adultery, both in Desire and Fact, is Forbidden; *For whosoever looketh on a Woman to Lust after her, hath committed Adultery with her already in his Heart.* And herein our Saviour opposes his True Interpretation of the Law, to the False one of the Scribes and Pharisees; and his Judgment he declares to be *Antithesis* or Opposition of an Exception forbidding Divorce upon Trivial Accounts, but allowing it for a just Cause, namely if the Wife hath committed Adultery: We also must take notice, how in that Exception made by our Saviour, [*saving for the Cause of Fornication*] He saith not μοιχείας Adultery, but πορνείας Fornication, whereby every unlawful Communication is signifyed, so that the Word Fornication being more General, and of a larger Extent than that of Adultery, in as much as every Adultery comprehends Fornication, thô Fornication may be without Adultery, which is between married Persons, and is either Simple, when only one of the two is marryed, or Double, when both are; I say, hereby we are taught how great a Restraint *Christ* puts upon Wives, and how Close he would have them keep to Matrimonial Faith and Duty.

Out of what hath been said, I hope 'tis plain and clear, That a man may justly, and according to the Law of God, put away his Wife in the Case of Adultery. As to the Question, Whether the Husband's Fornication, as well as the Wife's doth break the Bond of Matrimony; and whether, in that Case, a Wife may put away her Husband Guilty of Fornication? I Answer, That thô the Husband's Fornication be a Breach of the Faith, promised and given his Wife, yet God doth not Allow the man's, but only the woman's Adultery, to be the lawful Cause of a Divorce: This was the Practise under the Law, the Husband gave the Wife the Bill of Divorce, but the Wife never to the Husband. And herein our Saviour makes no Alteration, thô he had a fair Occasion to have spoken of it, and to the Purpose, in case it had been his pleasure and mind to have admitted it, but

nothing

nothing is ſaid in the way of Precept, Approbation, or Toleration, in relation to't; the Reaſon of this Diſparity on Man's behalf is ſhewed by St. *Paul*, (*b*) *Man is the Image and Glory of God, but the Woman is the Glory of the Man; for the Man is not of the Woman, but the Woman of the Man; neither was the man created for the woman, but the woman for the man.* Now the Laws call it Adultery, in as much as the Husband thereby Defiles his own Bed, but not that of another: But a Wife committing Adultery, makes the Adulterer to defile another's Bed, and bring in a ſpurious Seed into another man's Family; therefore God's Law (*c*) condemned *both Adulterer and Adultereſs to Death*, and ſo ſhould the Laws of every Countrey.

b 1 *Cor.* 11. 7,8,9.

c *Levitic.* 20. 10.

That which made it a Capital Caſe, was the Woman's being Married; it was Death for any married or unmarried man, to lay with a married Woman, but 'twas not ſo with the man; for if a man, thô married, had enticed a Maid not betrothed, lain with her, he was to Marry her, or give her Dowry, in caſe the Father utterly refuſed to give her: A Reaſon that may be aſſigned is this; That a man was allowed to have many Wives, but no Woman was allowed to have more than One Husband, which gave men a great preference above Women, and ſheweth how the Woman's Bond was within a narrower Compaſs and ſhorter than the Husband's; which comes up to what we ſay, how thô the Wives Fornication broke the Bond of Marriage, yet the Husband's did not. It muſt be obſerved how ſtrict the Law was againſt Women, in this kind of Sin, that if a Virgin was only Betrothed, and not actually Married, yet if ſhe had ſuffered her ſelf to be either Seduced, or unvoluntarily Abuſed, if ſhe had not cryed for help in the City where ſhe might have had it, ſhe was to be Stoned to Death, as appeareth in the ſame Chapter. 'Tis obſervable, that the Law, which appointed Sacrifices to make Attonement for many, and ſeveral ſorts of Sins, yet none therein was appointed for Expiation of Murther and Adultery, nothing but Death could do't.

Exod. 22. 16, 17. & *Deut.* 22. 28, 29.

Deuter. 22, 24.

God's Law doth Forbid Adultery as well as Murther and Theft, ſo that Adultery is as much the Breach of the Law, as are to Kill and to Steal, and the Breakers

ers in any Branch deſerve Puniſhment; but if there be any difference, the Severity was greater againſt Adultery than againſt Theft, the Adultereſs was unpardonably Puniſhed with Death, but according to their Civil Laws, the Thief was not puniſhed with Death, but Condemned only to make a Reſtitution, ſometimes Two for One, ſometimes Four, and at other times Five for One, *Exod.* 22. So that though, in Relation to God, both theſe were a Breach of the Law of an Infinite Majeſty; and ſo for both the Law required that Satisfaction, which no Finite Creature is able to give to an Infinite Creator; yet in relation to the Party wronged, the Penalty made a great Difference in the Puniſhment, the one being Capital, the other not. About this, here the Laws of the Land have made a great alteration; for Theft, when it reaches to a very ſmall Sum, which may be called as little as Nothing, is puniſhed with Death, when Adultery is not; which is quite the contrary of what among the *Jews* was practiſed. I know that the *Ceremonial* Law being Aboliſhed, doth not at all Oblige us, but the *Moral* we are as much Bound to as they were; as to their *Judicial* Laws, thoſe which related to the Ceremonial indeed do not Tye us in the leaſt, but thoſe which related to the Moral, and are part and Explanation thereof, do.

Now, one would think, it had been better in this kind of Laws, to have followed the Pattern of thoſe which God gave his People by the miniſtery of *Moſes*, but our Law-givers thought fit to do otherwiſe, and we may ſuppoſe they had ſome Reaſons for it, if there be any in and for ſuch things; for indeed ſometimes ſuch Circumſtances happen, as do much Aggravate the Nature of Crimes, as when they grow Epidemical, too Common, and too Frequent, too Bold and Preſumptuous, then to prevent the Spreading, and other dangerous Conſequences thereof, the Legiſlative Power doth well and wiſely, and God's Laws allow them ſo to do, to put ſtronger Curbs, and lay greater Penalties upon Offenders; the Civil Power is allowed to Enforce the Obſervation of God's Laws, but hath no Diſpenſing Power to Relax therefrom: Wherefore, if once the Legiſlative Power thought fit, upon occaſion,

to lay more Severe Penalties upon the Breach of One of God's Commandments, than there was among the *Jews*, much more may the ſame Power revive thoſe Penalties, which once were inflicted by God's Law, and make Adultery a Capital Crime, as it was among the Children of *Iſrael* : Certainly nothing can be ſaid, thô never ſo much, for changing the Penalty for Theft, but there is more for renewing the Puniſhment, which by God's ſpecial Precept was laid upon Adultery ; for now that filthy Sin is as Common, Frequent, and Brazen-faced, and Odious, as ever it was, or at this time Theft can be, wherefore the Penalty for Adultery ſhould now be Death, as it was in the beginning : There is no Juſtice, Equity, nor Sound Reaſon, to puniſh with Death, one who Steals Half a Crown from me, and let another, who with bringing in Strange Blood into my Family, Robs it of Thouſands and Thouſands, to go Unpuniſhed. This, with humble Submiſſion I may ſay't, were too much for men *with their Tradition, to make God's Commands of None Effect.*

Another Truth I muſt make out, which is this : After a Divorce is made upon the account of Adultery, then the man is Free, and at Liberty to marry another, ſo that Uncleanneſs doth Intitle not only to a Separation *a menſa & thoro*, as by a new Unſcriptural Name they call it, of *Board* and *Bed*, but alſo it breaks off the Bond of Matrimony ; and this Laſt is a neceſſary Conſequence of the Former ; thô there are ſome men in the World, who allow a Divorce, but deny the Liberty to Marry another, miſgrounding their Opinion upon what is ſaid, *Matth.* 5. 32. *Whoſoever ſhall marry her that is Divorced, committeth Adultery.* But any heedful man, to know the meaning of this latter part of the Verſe, will read the whole ; *Whoſoever ſhall put away his Wife, ſaving for the cauſe of Fornication, cauſeth her to commit Adultery.* Then followeth, and *Whoſoever ſhall marry her that is Divorced*, Saving for the cauſe of Fornication, for this is Neceſſarily to be underſtood, *committeth Adultery.* Good, if ſhe be put away upon a Trivial account, and not for the Cauſe of Adultery ; and in that caſe 'tis not to commit Adultery, or elſe our Saviour had Contradicted Himſelf.

ſelf. It were moſt Unjuſt to make the Innocent to ſuffer the Penalty due to the Guilty, which will be, if either he be forc'd to keep the Adultereſs, or to run the Danger of committing Fornication: And as once a Woman is found Guilty, ſo let her Suffer, Divorce be granted, and that which neceſſarily follows, leave be given the Husband to marry another, that being the Remedy provided againſt Incontinency, for as long as the Diſeaſe reigneth, the Remedy ought not to be taken away: Thorough Adultery is broken not only the Uſe, but alſo the Eſſential part of the Contract, and the Tye of it. The Innocent muſt not ſuffer, for 'tis not he, but the Guilty that breaks the Bond of Marriage; ſo that 'tis clear the Tye is broken, becauſe the Fundamental part of that Contract is, thus it ceaſeth; then our Saviour's words admit of no Diſtinction, Reſtriction, or Limitation, they abſolutely approve of Divorce in caſe of Adultery, and not only in part from *Board* and *Bed*, as ſaid before: And every where in Scripture, the Word Divorce, implyes not only a Separation between Husband and Wife, but alſo a Liberty to marry another.

This Point is ſo generally allowed by *Proteſtants*, that 'tis become a Controverſy between the Proteſtant Churches and the *Romiſh*, for the Council of *Trent*, *Seſs.* 14. *Can.* 7. and *Bellarmin de Matrim. l.* 1. *c.* 16. ſay, That by Adultery Marriage is not wholly diſſolved, but the contrary we proved; and *Paul* (*e*) ſaith, *Art thou looſed from a Wife? if thou marry thou haſt not ſinned.* Marriage is a Remedy againſt Incontinency, for ſaith the Apoſtle, *To avoid Fornication, let every man have his own wife*, (v. 2.) *and every woman her own huſband.* And when there happens either a Voluntary Parting, or a Legal Divorce, *a Brother or a Siſter are free.* Certainly, when the Bond of Marriage is looſed, as 'tis by Adultery, 'tis no ſin to marry, as the Apoſtle ſaid but juſt now; he who marries another, as long as the Bond remains undiſſolved, commits Adultery, but if it be diſſolved, 'tis no Adultery. The Argument is this: If for Whoredom the Man may put away his Wife, then the Bond is diſſolved, but for Whoredom, as our Saviour ſaith, the Man may put away his Wife, therefore for Whoredom the Bond is diſſolved, and

(*e*) 1 *Cor.* 7. 27, 28.

ſo

ſo he may marry another; except for Fornication, that is, without the Cauſe of Fornication, is an Exception, which happening to be the Caſe, he is allowed to put her away. Now Chriſt's Exception, except it be for Fornication, is jointly to be extended to both points of putting away, and marrying another; ſo, if he may put away, he may afterwards marry another.

In all places of the Old Teſtament, where the Queſtion is about Divorce, it appears to be the Will of God, that upon ſome certain Grounds, it ſhould be lawful for Perſons lawfully Married, to make ſuch a Divorce as the Parties might marry others, and the *Jews* never knew of any other kind of Divorce but that, and this we have Inſtances of here among us. In the New-Teſtament, our Lord and Saviour, and his Apoſtles, never gave other Definition of a True Divorce than this; when it is lawfully made, it is lawful for the Innocent to marry again; in *Matth.* 19. he ſpeaks but of Two kinds of Divorce, one Unlawful, contrary to the firſt Inſtitution of Matrimony, when upon any unjuſt Ground a Man divorceth his Wife; the other Lawful, which is upon a lawful Cauſe, namely Adultery; he declares againſt the firſt, and concludeth for the laſt, whereby the Marriage is ſo diſſolved, that 'tis lawful to marry another Wife: And if, as it ought to be, by the Laws of Men, as 'tis by God's, the Adultereſs was put to Death, there would be no ground left for the Queſtion, Whether the Man may marry another Wife? And I think it a ſufficient mitigation of God's Law here, to ſpare her Life, when in many other Countries the Adultereſs is juſtly put to Death.

Now the Two matters of Right are proved. 1*ſt*. In Caſe of Adultery, one may Lawfully put away his Wife. 2*ly*. Having Lawfully put her away, he may marry another. To this agree our famous Proteſtant Divines, and Caſuiſts, as *Calvin*, *Beza*, *Martyr*, *Bucer*, *Piſcator*, *Perkins*, *Paræus*, *Rivetus*, *Buſanus*, *Polanus*, *Ameſius*: So doth alſo the *Civil Law*: but Dr. *John Reynolds* hath upon the matter written an Excellent Treatiſe, which was Printed in 1609. called, *A Defence of the Judgment of the Reformed Churches*, &c. Wherein he proves the Lawfulneſs of a Marriage up-

on a Lawful Divorce. What the *Romiſh* Church ſaith and doth to the contrary, is to ſatify her Covetouſneſs, and get Money for granting Diſpenſes. Thus the Court of Heaven and of Conſcience having declared, it concerns the Eccleſiaſtical and Civil Courts to follow: When I ſpeak of the Eccleſiaſtical Court, I do not intend to make it a different one from that of Conſcience, for of all ſorts of men, Divines and Clergymen are tyed to the Rules of God's Word, and in a ſpecial manner bound to promote his holy Will therein contained, when occaſion is offered: They ought to have a watchful Eye over their reſpective Flocks; when they hear of, or obſerve any Scandalous Practice in this kind, 'tis their Duty firſt to Admoniſh, and if this cannot prevail, to Proſecute as far as their Station will allow: If they were pleaſed to take notice of, and endeavour to reform the Abuſes that lead into this filthy Sin, which now we Write againſt, they, with God's Bleſſing, might ſometimes happen to prevent abundance of Evil committed in this Kind, with repreſenting how marryed women ought to avoid not only the Act of Adultery, but all Inticements to, and Occaſions of Uncleanneſs; as are Evil Companies, unlawful Sports; Dangerous Recreations, too Gaudy Cloathes, for their Apparel ought to be Modeſt; ſo to avoid Laſcivious Geſtures, and Obſcenous Words: for as in the 7*th* Precept Chaſtity is commanded, ſo whatſoever is contrary to't, is therein Forbidden; as Luſt in the Heart, the Eyes, or any part of the Body; Filthineſs in Diſcourſe, Gluttony, Drunkenneſs, or any thing elſe apt to inflame Luſt. And as Matrimony is of a mixed, that is Divine and Human Right, ſo the Clergy-men, eſpecially the Heads, ought in this matter to act in both Capacities, to Cenſure, Reform, Puniſh, and appear to be Enemies to Abuſes and Abuſers in this kind. But 'tis a very ſad caſe to hear any of that Character, in a ſolemn Aſſembly, impiouſly to ſay, how ſome Expreſſions in Scripture, relating to the Point in hand, were Additions poſterior to the Original, without naming any Author for it.

An

An Adultereſs doth quite deſtroy the End of Marriage; for God ſaid, (*a*) *It is not Good for Man to be alone, I will make him a Help-meet for him.* Thus a Wife is given a Man to be a Help unto him, but an Adultereſs is a Scourge, and not a Help. And *Adam* ſaid, in the Spirit of God, *This is bone of my bones, and fleſh of my fleſh*: The Husband cannot ſay of an Adultereſs, ſhe is Bone of my Bones, but ſhe is Bone of another man's Bones, and Fleſh of other man's Fleſh. And what ſhall we ſay to what is contained in the latter end of the followiug Verſe? *They ſhall be One Fleſh*, ſeeing ſhe makes her ſelf One Fleſh with another or others than her Husband, whereby we plainly ſee the Ends of the Inſtitution of Matrimony are wholly deſtroyed: And as Man is to leave Father and Mother, ſo near Natural Relations, and cleave unto his Wife, and they Two to be One Fleſh, ſo is the Wife to leave Father and Mother, and every other Relation whatſoever, and cleave unto her Husband, that ſhe may become One Fleſh with him, as he with her; otherwiſe the End of the Matrimonial Bond is not Anſwered, but made Void.

a *Gen.* 2. 18.

verſ. 23.

verſ. 24.

In Scripture Four Things are required, as neceſſary in Marriage, of thoſe who are under the Bond of it. *Firſt*, That Husband and Wife ſhould Love One another to the height of Dearneſs, which is repreſented by the Love (*b*) between Chriſt and his Church. *Secondly*, They ought to Live together, unleſs the Calling of God requireth otherwiſe for a time. Now, a Wife that runneth after other Fleſh, may not be ſaid to Live with her Husband, but rather to depart from him, in which Caſe ſhe is not Divorced, but goes away her ſelf; and in ſome Caſes happeneth ſometime a Circumſtance material to the Point of Divorce; namely, when the Unbelieving Wife doth depart from the Believing Husband, and breaks thus the Matrimonial Bond; *in ſuch caſes*, ſaith St. *Paul*, (*d*) *A Brother or Siſter is not under bondage.* *Thirdly*, They ought not to Defraud one another of Conjugal Benevolence; for neither Husband or Wife have Power of their own Body, but mutually each of other's, as (*e*) expreſſed in the ſame Chapter; therefore

b *Epheſ.* 5. 22. 23, 23. 25,

c 1 *Cor.* 7, 5.

d v. 15.

e v. 3, 4, 5.

fore they may not Diſpoſe of their Body upon o-thers. *Fourthly*, That the Husband doth behave himſelf as the Head and Preſerver of the Body, and the Wife muſt ſubmit, and be ſubject unto her own Huſband, as her Head, as the Church is ſubject unto Chriſt, as in the fore-quoted (*f*) place. Theſe Duties married people muſt obſerve, as being the revealed Will of God, and when they are Broken, the Conjugal Bond is thereby much ſhaken, but wholly Diſſolved only in the caſe of Adultery, and the offended Party hath cauſe, if he pleaſeth, to Sue for a Divorce, which may not juſtly be deny'd, at leaſt a ſuitable Puniſhment, which though the Party deſired not, yet I think the Laws ſhould Condemn the Offender to.

(*f*) *Ephes.* 5.

Indeed, 'tis the Duty of the Supream Power, and Magiſtrates under them, to conſider of how great Conſequence this matter is for a well-regulated Government, as 'tis certainly the Ground of all Government: For what is a Kingdom but a Collection of ſeveral Shires, or Provinces? and theſe Shires of Cities and Towns? and theſe Towns conſiſt of Houſes, inhabited by Families; and theſe Families compoſed of Husbands and Wives, of Parents and Children, Maſters and Servants; whereof Husband and Wife are the Spring and Foundation: So that whoſoever will have a well-regulated Nation, he muſt begin with Families, whereof Husbands and Wives are the Heads, which is to Build upon a ſure and good Foundation, or elſe 'tis in vain to look for pure Streams when the Spring is corrupt. Adulterers and Adultereſſes will Propagate a Spurious Brood, ſtained with Vices derived from the corrupt Blood of their Parents; for too often, on the Bad Side, the Proverb proves true, *Like Father, like Son*; *Like Mother, like Daughter*: in ſome Families we ſee ſuch Stains, as the Ill Names, and Bad Courſes of Parents, do hinder and ruin the Fortune of Children. 'Tis then palpable how Superiour Powers are concerned to make good Laws and Rules, and to ſee they are Obſerved, whereby the Diſorders which happen in Families, to the Prejudice of Conjugal Duties, be Reſtrained and Puniſhed. Such good Orders will

bring

bring out, at leaſt in ſome good meaſure, Men and Women good in every Relation, better Parents, better Children, better Husbands, better Wives, better Maſters, better Servants, better Princes, and better Subjects. The Importance of this Truth hath been ſo well known by *Popes*, that where Popery is Predominant, they have Ingroſſed unto themſelves, almoſt the whole Power relating to Matrimony, with their Diſpenſing with Forbidden Degrees of Conſanguinity and Affinity, and with ſtarting new ones of their own Invention, ſtill reſerving for themſelves a Diſpenſing Power for Money; wherein Princes of their Perſwaſion, ſuffered themſelves to be Fooled by them, having firſt, by Fraudulent Suggeſtions, gotten the Imperial Power into their own Hands, and afterwards, by Force, drawn to themſelves the whole Authority of Judging and Determining in Matrimonial Cauſes, as in moſt other matters.

Somewhat before we ſaid, how the Civil Law is for us, now we muſt briefly ſhew it. Some of the firſt Chriſtian Emperours, (as well as ſome Heathen before) to *Juſtinian*. and after, being ſenſible of the Neceſſity of Preventing Abuſes in this matter, by the Advice of able and wiſe Judges, made Laws to grant Divorces for certain Cauſes; Such, among others, were *Theodoſius* and *Valentinian*. Only Three Cauſes are given, for which a Wife may Sue for a Divorce, and are therein named; If her Husband be a Murtherer, a Poiſoner or a Deſtroyer of Sepulchres; but ſhe might not Sue, tho he were a Drunkard, a Gameſter or Adulterer: but the Husband might, if ſhe were an Adultereſs, a Poyſoner, or a Baud; *Si mœcham, vel medicamentariam, vel Conciliatricem*, are the words: Further, *Sané ſi Divorcium prior maritus*, &c. If the Husband firſt hath deſired a Divorce, and Accuſed the Wife of a great Crime, as Adultery, let him Proſecute her according to Law, and obtain Vengeance, that is, Divorce, and enjoy the Portion and Dowry; for ſo I take it to be the meaning of *ſuam recipiat largitionem*, and preſently muſt be free to marry another: He upon that account, not only may Sue for a Divorce, which ought to be Granted, but alſo to retain the Portion and Dowry, and

*Cod. Theod. Tom. 1. Tit. 16. De repudi. fol. 310.

Fol. 313.

ſo

ſo leave her to the wide World without Maintainance, and alſo marry another: Nay, if 'twas only upon the Account of Ill Nature and Manners, and not for Crimes, Two Years after he may marry another; *Si vero morum eſt Culpa non Criminum*, &c. *etiam poſt biennium ducturus Uxorem*: Which ſeems hard. Let it be taken notice of how Adultery is a juſt Cauſe of Divorce in the Wife, but not in the Husband.

In the ſame *Code*, 'tis ſaid, *Quamvis Adulterij crimen inter publica referatur quorum delatio in communi omnibus ſine aliqua Legis interpretatione conceditur*, &c. This Crime of Adultery was ſo Odious, that any one might be an Accuſer, but much more is the Husband concerned, for in the ſaid Law it is added, *Imprimis maritum genialis thori vindicem eſſe oportet, cui quidem ex ſuſpicione ream Conjugem facere, nec intra certa tempora Inſcriptionis vinculi contineri veteres retro Principes annuerunt.* Here by this Law, a Husband muſt firſt Vindicate and Avenge the Honour of his Bed: And former Princes allowed him to accuſe his Wife upon Suſpicion, without Preſcription of Time; and tho ſhe proved Innocent, there was nothing of Puniſhment inflicted upon the Husband: 'tis wiſhed, here was in Caſe of Adultery, no preſcription of Time, as there is, for can any rational man ſay, That a Woman upon Oath of two or three Evidences, Convicted of Adultery, to be leſs, or no Adultereſs, becauſe ſhe is proved ſo a Year or two beyond the time of Preſcription? Is not a Murtherer, a Murtherer, indeed, and as ſuch to be Puniſhed, becauſe he is Tryed and Convicted 10, or 20 Yeers after the Murther was Committed? 'Tis not a longer or a ſhorter time that can make that not to be a Crime, which is a Crime indeed. In my poor Judgment, I muſt ſay, any Human Law which preſumes to Diſpenſe with God's, is very Unreaſonable; God hath ſaid, Thou ſhalt not commit Adultery, abſolutely, without any Reſtriction, ſo that to commit it, is with every Perſon at all times, and in all places without Diſtinction, a Breach of the Law, and a Sin, and every Sin deſerveth Puniſhment.

Tom. 3. Lib. 9. Tit 7. ad leg. Juliam de Adulteris ad Evagrium fol. 57.

Again,

Again, the *Romans* were so strict and severe, or rather just, that if a Woman had had her Servants Company, she was put to Death, and he Burned, as it appears by the Law; (*b*) *Si qua cum servo rem habere detegitur, capitali sententia subjugatur, tradendo ignibus verberone.* With them, amongst several other Causes of Divorce, were the following; If the Husband can prove his Wife to be desirous of Feasting with Strangers, he not knowing, or not willing; if she lays out one Night against his will, or without just cause, and if she doth frequent Plays, or publick Shews, the Husband forbidding it, also for Adultery, which none that hath any regard to God's Law, can deny to be a just Cause of Divorce; in which case, Christian Emperours favoured much the Husband, for if a man had wrongfully Divorced his Wife, they laid no other Punishment upon him, than that he should give back her Portion, or that called *Donatio propter Nuptias*, or Dowry; or if there were none of these, the Fourth part of his Goods. Thus the Emperour, *M. Aurelius*, answered those who advised him to put away his Wife *Faustina*, a very Debauched woman, If I put her away, then I must give back her Portion, that is the Empire: So he kept one for the sake of the other. He, tho otherwise a VVise man, had not the Spirit of *Julius Cesar*, who, as I said before, gave no other Reason for Divorcing his VVife, than this; My House must be as free from Suspicion as from Guilt. Indeed, the Honour and Prosperity of Families, doth sometimes so much depend upon the Good Behaviour, or Miscarriage of a Wife, that no Husband may be Blamed for looking narrowly into it; and upon this Consideration, Antient Laws allowed Husband's such a Latitude in those matters, tho some were apt enough to abuse it; wherefore Christian Laws have fixed narrower Bounds, The Cause of Adultery.

h *Tit.* 9.

Justinian in his (*a*) *Code*, from the beginning of his Fifth Book, thorough Twenty-four Titles, and in his *Authentick*, 22. and some others, in *Constit.* but especially *Cod.* 'Tis thus. *Sicut enim sine justâ causâ dissolvi Matrimonium justo limite prohibemus; ita adversâ necessitate pressum vel pressam quamvis infausto attamen necessario*

a *Lib. V. & in Authent.* 22. *ad con:* 117. *& Cod Lib.* 5. *tit.* 17. *leg. consensu. fol.* 162.

rio auxilio, cupimus liberari. For as we forbid to Diſſolve Matrimony otherwiſe than upon juſt Cauſes, ſo upon urging Neceſſity, we deſire to afford the wronged Party a neceſſary, though unhappy, Help and Relief; and one of the Cauſes for the Man is always Adultery; *nec ullo modo expellant niſi Adulteram.* Let him not turn her away, except in the caſe of Adultery, univerſally owned to be a Juſt Cauſe. Elſewhere many other things to this purpoſe are to be ſeen: All this we quote, not that theſe Authorities be Laws for us, but only to ſhew the Senſe which former Ages had of theſe matters. But though we have our Municipal Laws, Statutes, and Acts of Parliament, yet the Authority of the Civil Law is not to be deſpiſed, for it containeth much of Reaſon, Juſtice and Equity, and was compiled upon mature Deliberation; and, as I ſaid before, by the advice and help of wiſe and knowing men; and here we are ſo far ſenſible of it, as therein to yield much to our Civilians, and *Drs. Commons* is a place well known for ſuch matters.

b *Authent. ut lic.* Mat. & *aviæ cauſas. Col.* 8. *Tit. ult.*

Now to enforce this the more; as we already obſerved, by God's Law Adulterers and Adultereſſes were put to Death, whereby the Bond of Marriage was quite Diſſolved; and ſo at this time it ſhould be here as in other places, then there would be no occaſion to Sue for a Divorce, nor for leave to marry another. Now, an Adultereſs ought, at leaſt morally to be Dead, being covered with Extreme Infamy, which is directly oppoſed to the Covenant of Marriage, which is (c) *Honourable in All, and the Bed Undefiled.* Surely God would not have any one to live in VVedlock with thoſe whom he would not have to live at all, And indeed it is neither juſt, fit, nor expedient, that an honeſt man ſhould be coupled with an infamous woman. The wiſe *Roman* Emperours had ſo great a Regard to the equal Honour of both married Parties, that they lookt upon thoſe Marriages to be of no force that were contracted between one of a good Name, and another of Bad Reputation.

c *Heb.* 13. 4

I ſhall not ſay how an Incurable Impotency of Body, Madneſs, and Leproſie, are accounted juſt Cauſes of Divorce, much more Adultery is ſo, under both Old and and New Teſtaments; and Chriſtian Princes ought now to be as Careful as ever others were, to preſerve Honeſty in Families, which are to give a Seed unto the Church, to the Glory of God; hinder their being Tainted with Ignominy, and reſtrain Wickedneſs and Infamy. No Wiſe and Good Man will deny it to be the Duty, as it ought to be the neceſſary Care of Magiſtrates, firſt with Severity to Puniſh Whoredom and Adultery, as well as Theft and Robbery; for to Rob me of my Honour, and of my Wife, is to Rob me of my own Goods. Next they are to ſee that Marriages be Lawfully contracted, then that they be faithfully kept. And laſtly, That upon Juſt Cauſe they be Lawfully Diſſolved, and leave granted again to Marry, at leaſt to the Injured Party: For God never intended in Marriage, to give a man a perpetual Torment inſtead of a Meet Help; neither doth God approve that to the Breach and Violation of this Holy Contract, which happeneth when Love ceaſeth, Murther ſhould be added, which is when Hatred doth ſucceed Love; for, (c) *Whoſoever Hateth his Brother, is a murtherer*, (c) 1 John 3. 15.

I think it unneceſſary for me to bring any more Evidences upon this matter out of the Civil Law, nor out of the Writings of our Proteſtant Divines. They that have a mind to be more at large Informed concerning the Point of Divorce, let them peruſe what that Famous Divine *Bucer* hath Written, in his Second Book of the Kingdom of Chriſt, Dedicated to *Edward* the *6th*, and therein they may find Cauſe of Satisfaction, as ground of Information: Good Counſel he gave that Young Prince ſo Zealous for the Glory of God, that well he might have been compared to good King *Joſiah*, if God had been pleaſed to continue him a longer Life. And here again I muſt ſay, that which cannot too often be Inculcated, how certainly 'tis every Prince's Duty within all his Dominions, to Diſcourage, Diſcountenance, Reſtrain, and Puniſh all Vices, eſpecially the

vio auxilio, cupimus liberari. For as we forbid to Dissolve Matrimony otherwise than upon just Causes, so upon urging Necessity, we desire to afford the wronged Party a necessary, though unhappy, Help and Relief; and one of the Causes for the Man is always Adultery; *nec ullo modo expellant nisi Adulteram.* Let him not turn her away, except in the case of Adultery, universally owned to be a Just Cause. Elsewhere many other things to this purpose are to be seen: All this we quote, not that these Authorities be Laws for us, but only to shew the Sense which former Ages had of these matters. But though we have our Municipal Laws, Statutes, and Acts of Parliament, yet the Authority of the Civil Law is not to be despised, for it containeth much of Reason, Justice and Equity, and was compiled upon mature Deliberation; and, as I said before, by the advice and help of wise and knowing men; and here we are so far sensible of it, as therein to yield much to our Civilians, and *Drs. Commons* is a place well known for such matters.

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Sins of Uncleanneſs in general, and of Adultery in particular, to prevent the ſad Effects thereof, which ſo much Diſhonour God, and cauſe Diſorders and Confuſions in Families: On the contrary, nothing maketh us ſo like unto God, as Holineſs, wherein chiefly his Image in us doth conſiſt, which that filthy Sin is ſo contrary to. *Holineſs* (ſaith *David*, *becomes thine Houſe, O Lord, for ever.*

Pſal. 93. 5.

To come nearer our Conſtitutions, I ſhall add, out of the Book of the Reformation of Eccleſiaſtical Laws, firſt began by Order of *Henry* 8*th*, and continued under *Edward* 6*th*. In the Chapter of Adultery and Divorce, we find theſe Words in the Original: *Turpitudo tam horribilis adulteriorum eſt, ut aperte decalogi præcepto confoſſa ſit*, &c. Whereof the Senſe in Engliſh is thus: *The filthineſs of Adulteries is ſo horrible as to be plainly condemned in one of the ten Commandments, and according the Old* Moſaical *Laws the Guilty was Puniſhed with being publickly Stoned to Death by the People, and alſo according to the Civil Law was put to death: Wherefore our Eccleſiaſtical* Judges *ought moſt grievouſly and ſeverely to Puniſh a thing ſo odious unto God, and on which our holy Anceſtors inflicted ſpecial Pains and Puniſhments.* Hence it is plain how according unto the Laws of God, given by the Miniſtery of *Moſes*, by the Practice of our former good and juſt Kings, even before the time of Reformation, and ſince the Beginning of it, in the days of *Henry* 8*th*, and *Edward* 6*th*, according to our Eccleſiaſtical Laws, the abominable Sin of Adultery may not be ſpared, which would prove an Encouragement to commit it; but ought ſmartly, and without mercy, here among us to be Puniſhed.

Cap. 1 *fol.* 47.

Now, to go on, we come to matters of Fact, and of Right, before the Civil Power: When Magiſtrates know the Tranſgreſſion of Divine and Human Laws, in relation to Adultery, they are Bound to take notice of, and uſe a courſe to prevent, ſtop and puniſh it: Death was, and ſtill in ſome places is inflicted on the Adultereſs; but 'tis a great mitigation to reduce it only to a Divorce. By the general Conſent of all Nations, which by the Law of Nature might know how Sacred a thing Marriage

is, not to be broken upon every ſlight Ground; however in ſome certain Caſes, of which Adultery ever was one, they all allowed of it- *Romulus* made a Law, that it ſhould never be Lawful for a Wife to leave her Husband, but to him permitted to leave his Wife in ſome caſes, as of Adultery, Witchcraft, *&c.* So that our Chriſtian Magiſtrates, if they will not make themſelves worſe than Heathens, when a Husband is a Sufferer by the Injuſtice done him by his Wife, and becomes a Plaintiff, there ought to be a readineſs in thoſe concerned to hear his Cauſe, to examine the Grounds, and at laſt to do him Juſtice: And this regardeth not only that ſort of Magiſtrates, that are intruſted only with the Executive part; to ſee it done, but alſo thoſe in whom reſides the Legiſlative Power, to ſee that Laws be executed; and alſo, if Occaſion, and the Neceſſity of the Caſe requires it, to make new ones. Would to God, Magiſtrates would take ſuch effectual Care to Puniſh the Guilty in this kind, according to Divine and Human Laws, that no place might be left for Diſputes and Queſtions: The Adultereſs is not worthy of Compaſſion, only of Torments and Pains, chiefly when ſhe hath made unto her ſelf, an habit of that Sin, and no man may have the Charity for the Guilty, as to wiſh her not to be Accuſed, for Adultery is a publick Crime, which for it ſelf, and Terrour to others, ought publickly to be Puniſhed, and Diſcountenanced: And herein, after private Admonitions proved uſeleſs, to Diſſemble is not praiſe worthy, as ſome do fancy, for this Vice introduceth Diſorders into Families, Scandals into the Church, and Confuſions into the State. 'Tis eaſy out of Antient and Modern Hiſtory, to Evidence how Fornication and Adultery have been the cauſe of the Overthrow of great Empires, of Calamities to Potent Nations, of the Ruin of great Perſons, and of very conſiderable Families. *Abimelech*, King of *Gerar*, a Philiſtine, who having nothing to do with the Covenant, wanted the true fear of God, yet how doth he reprove *Iſaac*, as if in this kind he had laid a Snare againſt him and his People, for ſaying his Wife was his Siſter: (a) *What is this thou haſt done unto us?* a *Gen.* 26. 9, 10, 11.

us? One of the People might lightly have lien with thy Wife, and thou ſhouldeſt have brought Guiltineſs upon us. *And* Abimelech *charged all his People, ſaying, he that toucheth this Man, or his Wife, ſhall ſurely be put to Death.* This was to ſecure both *Iſaac*'s Life, and *Rebeckah*'s Honour, which laſt they would hardly have attempted upon, but after the deſtruction of
b *Gen.* 12. the firſt: In *Egypt*, *Pharoah*'s words (*b*) to *Abram*, were to the ſame purpoſe upon the like Occaſion: So ſenſible they were, how they ought not to meddle with another man's Wife, as long as her Husband is alive; and this was the Ground of *Iſrael*'s fear for his Life, thô thereby his Wife's Honour was the more expoſed, for ſhe being look'd upon as unmarried, people had been more free, and would have thought it had been more lawful for them to have attempted upon her Chaſtity. But not to inſiſt upon this, out of ſo many Inſtances I could produce to demonſtrate the great miſchiefs cauſed by Uncleanneſs, let theſe Three ſerve for all; *that* Sin Ruined the *Trojan* Empire, brought the *Danes* into *England*, and the *Moors* into *Spain*.

If Chriſtian Magiſtrates would but ſtrictly Execute that which Divine, and ſome Human Laws, have preſcribed, that Wickedneſs could be reſtrained, and the World not ſo much troubled and ſtained with it; but they indulge and wink either for Money, Favour, or out of Corrupt Inclination: They ought narrowly to look into, and Examine the Grounds, whether true or falſe. And as the Innocent is not to ſuffer, ſo the Guilty muſt not go Unpuniſhed, thereby to be hardened in their Evil ways, and become Precedents for others to do the like. This concerns great Perſons more than Inferiours, for as they ſtand upon the point of Honour more than ordinary people, and to keep Infamy out of their doors, leſt it comes in, and ſtains their Blood to Poſterity, ſo they ought to help to drive it out of their Neighbours, and Peers Houſes, and to keep it farther off from theirs; for that which to day is the caſe of one, may the next be that of another; and they who do not mind it, may be ſaid in a high degree to have forfeited a true Senſe of Honour, and to deſerve that Fire ſhould

come

come into their Bed, which they would not help to Quench in their Neighbours. 'Tis too true, how Proſtitute Women generally find more Favour than the Vertuous, a ſtrong demonſtration of the Corruption of the Times, and of the Depravation of the Nature of ſome, more than of others; and as *Corruptio optimi eſt peſſima*, ſo where the greater the Honour ought to be, the more conſpicuous is the Infamy when men fall under it, Great Men may not be ignorant how their Inferiours fix their Eyes upon them, and they muſt have a care not to give juſt Grounds of Ill Opinion of their Behaviour, for elſe, inſtead of the Honour and Reſpect, which otherwiſe they might expect, they ſhall become Deſpicable and full of Contempt. In this World every one ought to anſwer his Character, and behave him ſelf as becomes his Quality and Station. The great ſign of a Man of Honour is for him to do nothing but what is Honourable, and according to the ſtricteſt Rules of Vertue; and keep Diſhonour out of his or her Family, for I ſpeak to both Sexes, for want of which care, men often bring upon themſelves a whole load of Infamy, and like a Carrion, thô alive, yet, above Ground, do Stink in the Noſtrils of others.

Thoſe who in this caſe of Fornication and Adultery, are called to Judge between Party and Party, ought, as Scripture ſaith, to be *men of Truth, fearing God, and hating Covetouſneſs.* Not prepoſſeſſed with Prejudice, Partiality, or Paſſion, ever remembring they Judge not for themſelves, but for God, who is preſent in every thing they do, and the Sovereign Judge; and, if I may ſo ſay, he comes in as a party for the Breach of his Laws. Wherefore 'tis their Duty and Concern, to Enquire into, and Examine things, not to deny Juſtice, but to render it, and puniſh the Guilty; and Examples muſt be made to ſtrike as Terrour into vicious Perſons, to Curb them from doing, out of fear of Puniſhment, that which they will not do for love to Vertue. *Exod.* 18. 21.

Some

Some will ſay, If Divorces be granted, then preſently all will be full of them, and the beſt way to prevent, is not to grant it.

This is a general Objection drawn out of *Bellarmin*, againſt Divorces. Then, ſay they, a Gap will be opened for infinite ones; if the Innocent may marry, ſo may the Guilty, and many would be glad of Occaſions to put away their Wives to marry others; we know how ſometimes things are apt to be abuſed, but of neceſſary things, the Uſe muſt not be taken away for the Abuſe ſake; a Wronged Plaintiff muſt be Relieved, if there be Juſtice upon Earth; Divorcement of an Adultereſs is a Puniſhment for her Sin, now 'tis but Juſtice to Puniſh the Guilty: But to ſay, that a Marriage with another, after a lawful Divorce, is unlawful, and that a Divorce in the Caſe of Adultery, ought not to be granted, is as if one would conclude, that Judges muſt not puniſh Rogues, and Murtherers, becauſe ſo doing, would open a way to many Hangings; *fiat Juſtitia*, ſaith one, *ne pereat mundus*; Juſtice ſaves the World from Ruin: And thô there be thoſe, who to get an Occaſion for Divorce, would pick unjuſt Quarrels with their Wives, it doth not follow but that theſe who have a juſt Cauſe for't, ſhould be allowed it; Becauſe Thouſands of Innocent Perſons have wrongfully been put to Death, muſt not the Guilty as Traytors, Blaſphemers, Murtherers, and Idolaters, be put to Death? Certainly, the matter is impartially to be enquired into, and as the Innocent is to be cleared, ſo the Guilty ought to be Puniſhed. Beſides, thô Divorces upon lawful Grounds were granted, that they ſhould thereupon ſpread ſo far as they pretend, that is not very likely, ſeeing among *Jews*, *Greeks* and *Romans*, where Divorces were allowed, they were not, as far as we read, very common neither, except they will ſay, we have among us many worſe men, than ever they had: I will grant we may happen to have as bad as ever they had, yet, to avoid one Inconveniency, we muſt not run into a greater one: The ready way to prevent both, is Impartially to do Juſtice; for (c) *he that Juſtifieth the Wicked*, as well as *he that Condemneth the Juſt, they both are Abomination to*

c *Prov.* 17. 15.

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the Lord. This I muſt ſay, how indeed 'tis very hard and unjuſt, for want of doing Juſtice in time, thereby to prevent Inconveniencies, to make any one run the Hazard of having another man's Child impoſed upon him, becauſe he is within the four Seas, and to Succeed in his Eſtate and Title.

In matter of Treaſon, one Overt Act proves the Deſigning and Compaſſing of the King's Death, and bare Words, without any actual Attempt, are accounted an Overt-Act, and Treaſon doth reach not only to the King's Perſon, but alſo that of the Queen, and of the Heir-apparent to the Crown; nay, a deſign of Falling upon the King's Guards is made Treaſon: all this very well for the Security of thoſe lives, which the ſafety of the Kingdom doth ſometimes depend upon. So, certainly a great Regard muſt be had to preſerve Right and Property, and to prevent Intruſions, Diſorders, and Confuſions in Families, which Evil is the more dangerous, becauſe it ſpreads the further, and becometh the more Epidemical, and may ſoon reach the very Vitals of the whole Government, and the Throne it ſelf; and thus a whole Nation from Head to Foot, become Sons and Daughters of Whoredom and Adultery: Therefore all imaginable Care muſt be had to put a Reſtraint upon ſuch Evil Courſes as lead into ſuch Dangers. Now, as to Adultery, if, as we ought, we have a regard to the Law of God, the ſame Severity ſhould be uſed to puniſh it, as Treaſon and Murther; for God, who ſaith, *Thou ſhalt not Kill*, hath alſo ſaid, *Thou ſhalt not commit Adultery.* Hence it is, as I ſaid before, that by God's Law the Adulterer and Adultereſs were put to death, as well as the Murtherer. A Thief for ſtealing from me the Value of Eighteen-pence, ſhall be Hanged, and he or ſhe that Robbeth me of my Reputation, and my own Blood of my Eſtate and Succeſſion, ſhall go free and be unpuniſhed: This indeed is very ſtrange and un-equal.

As to the Laws of men, I ſhall allow a Diſproportion, how with ſome, Treaſon is a greater Crime than Adultery, (though with others both are Capital) ſo let the Puniſhment be leſs, not to reach to Life for Adultery, as for Treaſon, Murther and Theft:

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However, when we come to prove matter of Fact, there is in ſome Caſes for Adultery to fill up the Diſproportion: Shall not actual Attempts be Equivalent to prove a Fact, as well as bare Words? If Treaſonable Words be proved againſt one, he is thereby Convict of Treaſon; and if a man be found alone in a ſuſpected place with another man's Wife, lockt up in a Room, and upon Oath in ſuch a diſhoneſt and unbecoming Poſture, with ſuch other Circumſtances, not fit here to be named, which though they prove not *rem in re*, yet are not only ſtrong Preſumptions, but alſo clear Evidences of a Deſign, and actual Attempt to commit Adultery; much more when Fruits of ſuch Meetings appear, it may reaſonably be concluded, ſpecially after a publick Noiſe in the World of ſuch Intreagues, that this is not the firſt meeting they had upon ſuch an account. When once Affections are Debauched, and both Parties willing to meet, they ſhall not want Occaſion, at one time or other, though never ſo ſtrictly obſerved, to indulge their Luſt; much more, if both Parties be free from any Watch ſet upon them: After ſuch Evidences, doth not this cerrainly and juſtly deſerve the Penalty of the Law, namely, a Divorce? 'Tis a ſad and ſhameful thing, that among ſuch Chriſtians as make a Profeſſion of owning the Word or God's Laws, (eſpecially thoſe that are of a mixed Nature, and regard in part Religion, and in part Order and Preſervation of Society) ſhould not, as much as may be according to the Pattern of God's Law, the Rule of all Equity: but the Accident muſt be minded more than the Subſtance, and the Shadow be preferred before the Body, for want of one Circumſtance: And becauſe ſuch a Crime was committed within a Year or two before ſuch a Time, that is, before the Offender was Proſecuted for it, though proved Guilty, yet muſt eſcape. Is not an Adultery committed Seven Years ago, an Adultery as well as that committed within theſe Four or Five? Can that Circumſtance alter the Nature of the Thing, and make that not to be Adultery, which is ſo indeed? Shall we find Juſtice no where, on the Right, or Left-hand, Above, nor Below? After this,

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one may say, 'tis not to be found among us, which way soever we turn ourselves to have it: Then we must look up to God, who in his due time, will for certain render it, and may be with a Witness against the Guilty, and all that are Accessory to't, as are of all the Evil committed since, those that spared and justified the Wicked.

The Law hath so well provided in Cases of another kind: If a man hath spoken Threatning Words, he is Bound to his Good Behaviour. An Attempt of Rape, though not Executed, deserveth Death, though this may be as Unvoluntary as Adultery is Voluntary. That party which giveth and exposeth that which is not her own, ought to be Punished as well as he who taketh that which is not his own: Now, we know, that (a) *The Wife hath not Power of her own Body, but the Husband.* Must the Husband be Betrayed, and know that to be given to others, which is his own, and take great Care and Pains to get and preserve an Estate for a Stranger's Blood, and have his Bed daily Defiled without Help and Remedy, 'tis very sad indeed, chiefly in a well governed State. (b) *A wild Ass used to the Wilderness, that Snuffeth up the Wind at her Pleasure, in her Occasion who can turn her away? All they that seek her, will not weary themselves, in her Month they shall find her.* No wonder, because she is Wild, if during Rutting time and Madness, none will take pains in vain to reclaim her, yet there is a time when she comes to her self, in her Month, and shall there be no Time, nor Way to Tame an Adulteress? Must she run as far, and as long as she pleaseth without Restraint in her Wickedness? And must she be Indulged and Incouraged in her evil Courses? Few such Examples can soon Infect a whole Countrey, for Evil Ones are followed rather than Good. If we have good Laws, why are they not put in Execution? If in this kind we want them, or they be defective, why should we not have them? (c) *The Law must be added because of Transgressions.* When Transgressors are increased, if Laws in being are not sufficient to Restrain them, they must be Multiply'd, if Old Ones be Dormant, let them be Revived and put in

a 1 *Cor.* 7. 4.

b *Ferem.* 2. 24.

c *Gal.* 3. 19.

Execution. This doth depend upon the Prudence of Law-givers, who from time to time, as they see Cause for, do Enact New ones; yet this may be said, none can be made more Necessary for the Glory of God, and the Good of Civil Society, than to prevent and punish Adulteries, whereby Order, Interest, and Peace of Families are over turned: Base and corrupt Blood being mixt with Noble, it peopleth the Countrey with a Spurious Brood, and makes the Nation to Degenerate from Vertue to Vice; If this Evil ariseth out of Remissness in the Executive part, there it ought to be Remedied, and Punishment inflicted as well as upon Adulterers and Adulteresses, who thorough Perjury and Breach of the Matrimonial Bond, and by such abominable ways, do what they can to Confound and Ruin Families, which should deserve no less than Death, so that Divorce is a great Mercy, and thorough this gentle Punishment, they have time allowed, if God be pleased to give them Grace to Repent of their Lewdness: But to some may be applyed what God saith, (*d*) *Thou hast a Whores Forehead, thou refusest to be ashamed.*

d *Jerem.* 3. 3.

Here I suppose a Case: A Husband upon Information given him, and out of his own Observation, findeth he hath Cause to Question his Wife's Honesty, and that she is Unfaithful to him, he knows the Person, and is acquainted with several Circumstances of time and place, and after a further Inquiry into the matter, he is perswaded his Wife hath abused him, her own Behaviour doth daily more and more confirm him in his Opinion; she keeps Company with such as he dislikes, and hath given her Warning not to do't, yet she is so Fond of that Society, that if she cannot publickly see the party, she will do't In private, and venture rather parting with her Husband, than to be deprived of the Company of her Gallant, who long before hath sufficiently Ruined Her's, and Husband's Reputation: The Husband takes no publick Notice of it, as long as he can endure it, and until it becomes spread abroad as much as any thing of that Nature can be: This Woman at last being passed Shame, keeping no longer any Measures, and being broken so loose, that every

every one that hath a mind may take Notice of her Miſcarriages, having forfeited Honour, and void of Thankfulneſs for a Husband that hath given her a high Rank, continues running on in her former Courſes. The Husband can no longer forbear Complaining in Publick, and according to Law; the Woman, inſtead of with-drawing ſomewhat out of the Croud of the World, which every Perſon of Vertue and Innocency, under ſuch Circumſtances, would do, appears abroad as often, and with as much Pomp and Vanity as ever, finds ſuch Friends as moſt Women of ill Character have, by their means, under the Notion of want of ſome Formalities and Cuſtoms, the Proſecution is firſt Weakened, then Stopt, after which, we Ride Triumphing up and down the Streets.

It is known how our Laws make it extraordinary difficult to Prove things of that nature; 'tis a Work of Darkneſs, and ſo hard to be brought to Light, and when 'tis committed, the Guilty avoid the Light, do not ſeek for, nor admit of Witneſſes: Though Proofs by ſome, thought to be Competent, be brought in, which to give to the leaſt that can be, may, in the Judgment of many, be called ſtrong Preſumptions, yet they go further when compared with the whole Carriage of a Woman of an Ill Reputation, who careth not to take any pains to remove the evil Opinion which people have of her; a Behaviour very different from that which Perſons of that Sex, and of Honour, hold to redeem their Reputation, when it falls into Jeopardy and under Cenſure. Once 'twas here the Caſe of a Nobleman upon the account of Adultery, to Sue for a Divorce, which was obtained, and he Married again, which may be a Precedent to other Caſes of the like Nature. It ought to be the Hearty Wiſh of every True *Engliſhman*, to have Juſtice equally diſtributed, for one as for the other, and of every true Proteſtant, without doing any Wrong, to ſee Dignities and Fortunes, to continue in Proteſtant Lines and Families,

When Reaſons of Piety, Vertue, Honour, and Duty cannot prevail, then Fear and Puniſhment ought to be made uſe of: If Lewd Women would but hear what ſaith a Wiſe King, who at his own Coſts, had gotten a great Experience in theſe matters, they might from him Learn Uſeful and Profitable Things, againſt their Courſe of Life: But, alas! they care not for *Solomon*'s Books, or any other part of Scripture, for their Luſt is their God, and to Satisfy it, their Aim. However, let us hear what a Character he gives of an Adultereſs, and ſee how fitly 'tis appliable to ſome in our times. (a) *She is loud and ſtubborn, her Feet abide not in her Houſe. Now is ſhe without, now in the Streets, and lieth in wait at every Corner.* Stubborn to every good Counſel; at Home ſhe cannot ſtay, 'tis not a fit place to entertain Lovers under the Husband's Eye; ſome may happen to watch over her Actions, there all neceſſary Freedom upon ſuch Occaſions, may not be had: She is to be ſeen up and down the Streets, ſometimes the fair Coach ſtops in a Corner, waiting for an Anſwer to ſome Errand which a truſty Servant is gone upon; and in the Coach, (b) *She is with the Attire of an Harlot*; that is, with Patches, Painting, uncovered Breſts, an Eye ſparkling a Fire of Luſt, and one Geſture or other that betrays her inward Corruption.

a *Prov.* 7. 11, 12.

b v. 10.

However, ſhe is to be found at Home, when the (c) *Good Man is not at Home, when he is gone a long* (or a ſhort) *Journey: Hath taken a Bag of Money with him, and will come home at the Day appointed.* Till then, the Gallant is free to come, and is invited to do't; how well doth this fit our times? Then, ſaith ſhe, (d) *Stollen Waters are Sweet, and Bread eaten in Secret, is Pleaſant.* Afterwards, (e) *She Eateth, and wipeth her Mouth, and ſaith, I have done no Wickedneſs. Such is the way of an Adulterous Woman.* Therefore, no wonder if theſe things make a Man uneaſy, when he hath found them out; (f) for, as *A Vertuous Woman is a Crown to her Husband*, ſo, *ſhe that maketh Aſhamed, is as Rottenneſs in his Bones.* Very painful and troubleſome: But there is a Danger greater than all this: What's that? Life is in Dan-

c v. 19. 20.

d ch. 9. 17.

e ch. 30. 20.

f ch. 12. 4.

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ger : (g) *For the Adultereſs will Hunt for the Precious Life.* When a Husband is too clear-ſighted, he becomes troubleſome, and lays in the way, then he muſt be Removed; Would to God, of this we had not ſo many Inſtances, as there are in the World! When a Woman loves another better than her Husband, then the Husband's Life is not ſafe, wherefore 'tis no wonder if thoſe that are concerned, do look to't, it were in them a prodigy of Stupidity if they did not; he cannot be ſure of his Life that ſleepeth with a Snake in his Boſome, there being ſo many ways to ſend one packing out of this World: When once the Devil hath prevailed upon a Woman in a ſettled way to be Falſe to her Husband, he may on the Adulterer's behalf, happen to lead her further, and form a Combination between them, after they have taken away his Honour, to deprive him of his Life, for the Devil was a Murtherer from the beginning, and that Adultery can be followed by, and end in a Murther, for commonly Sins go by Couples; we have a ſad Inſtance in *David*'s caſe, a man, otherwiſe much better than moſt Adulterers. Sometimes the Adultereſs is not ſatisfied to bring the Adulterer to a Piece of Bread, but alſo ſhe will bring Her Husband to his Grave: Therefore, in that ſame Chapter, God, by *Solomon*'s Pen, goes about to Terrify men from the Sin of Adultery, by reaſon of the Danger, for he compares it to Fire and to hot Coals: (h) *Can a man take Fire in his Boſom, and his Clothes not be Burnt? Can one go upon hot Coals, and his Feet not be Burnt? So he that goeth in to his Neighbour's Wife. Whoſoever toucheth her, ſhall not be Innocent.* And Three Verſes lower; *Whoſo committeth Adultery with a Woman, lacketh Underſtanding, he that doth it, deſtroyeth his own Soul.* But if this Conſideration cannot work upon the Minds of the Adulterer and Adultereſs, as it doth not without a ſpecial Mercy of God, yet as the Crime is common to both, ſo alſo a common Danger hangeth over their Heads; for thô they ſeem not to care for God's Judgments, and thorough one way or other they eſcape Human Juſtice, I mean of thoſe men in whoſe Power it lays, and whoſe Duty

g *ch.* 6. 26.

h *v.* 27, 28. 29, 32.

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it is to punish them, yet they are not out of dan-
i v. 34. 35. ger on the side of the wronged Husband; for (*i*) *Jealousie is the Rage of a Man, therefore he will not spare in the day of Vengeance.* Which he may happen to take some occasion to execute. *Jealousie*, saith he
k *Songs* 8. 6. elsewhere, (*k*) *is cruel as the Grave, the Walls thereof are Coals of Fire, which hath a most vehement Flame.* In desperate Cases, sometimes desperate Remedies are made use of; and thô I would by no means approve of such Courses, yet the thing might be attended with such Circumstances, as in some measure might extenuate and excuse the Fact, in the
l *Isa.* 59. 4. sight of men. God complaineth (*l*) that *None calleth for Justice*; but if it be called for, give God no cause to complain that there is none to render and execute it: Indeed the Magistrate is bound to afford the Plaintiff Husband Relief, when he hath just cause to sue for it, and not be Partial out of *By-ends*, and *corrupt Principles.*

And, if I may be so bold, I will add, their Care ought to be extended, not only against Adultery in some special Cases, but also against Fornication, and all Uncleanness, according to Law, not only punishing Persons, but suppressing Places that are Harbours, and Seminaries of Debauchery in that kind, which draws every other after it. The Toleration of such things is fit for *Rome*, that spiritual *Sodom*, where a Trade is carried on, and a carnal Gain made by such
a *Acts* 17. 30. things; which, (*a*) *In times of Ignorance God winked at, but now Commandeth all men, every where to Repent.* But suppose we should want Grace as a Motive to Suppress Fornication, with all Circumstances and Dependencies, and out of a Principle of Conscience, yet if we will but follow the Dictates of Reason, we shall find a Necessity to do't for the publick Good, to preserve Order in the Kingdom, and to prevent Confusion with abundance of Mischiefs, as Quarrels, Thefts, Robberies to supply Lusts, Treasons, Murthers, and all kind of Villanies, and in few words, the Ruin of Soul, Body, and Fortune arising therefrom. That sort of Women, I should say Vermine, are very dangerous to Seduce Young and Old, but Young Men especially, that are unacquainted with their Tricks,

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whereof Flattery is the moſt inticing and pernicious. A proper Character which *Solomon* gives of a Whore, by him called the *Strange Woman*, is in Three places expreſſed thus: (*b*) *She flattereth with her Words*, and he enlargeth thereupon; *For the Lips of a Strange Woman drop as an Honey-comb, and her Mouth is ſmoother than Oyl.* But ſee the End of it. *Her End is Bitter as Wormwood, Sharp as a Two edged Sword, her Feet go down to Death, her Steps take hold on Hell.* Again, (*c*) *Her Houſe is the way to Hell, going down to the Chambers of Death.* And elſewhere, (*d*) *The Dead are there, and her Gueſts are in the Depths of Hell.* Thus that Wiſe Man by his own Experience, ſets her out to the Life, and Draws her in her own Colours. Would to God, Men would once but ſeriouſly Conſider, how the Lord is preſent every where, and nothing is, or can be hidden from his Sight, for he hath an Allſeeing Eye: (*e*) *For the ways of man are before the Eyes of the Lord, and he pondereth all his goings.* And, (*f*) *The Eyes of the Lord are in every place, beholding the Evil and the Good.* Then, may be, they would avoid doing that in his Sight, which they would be aſhamed to commit before the meaneſt man in the World. (*g*) *Mine Eyes*, ſaith God, *are upon all their their ways, they are not hid from my Face, neither is their Iniquity hid from mine Eyes.* And at laſt to be called to Judgment for all, becauſe God is of purer Eyes than to behold Iniquity with Approbation, and without Puniſhment.

b *Prov.* 2. 16. *and* 7. 5. *and* 5. 3, 4, 5.

c *ch.* 7. 27.

d *ch.* 9. 18.

e *ch.* 5. 21.

f *ch.* 15. 3

g *Jerem.* 16, 17,

Before I make an end, I muſt not omit to lay before thoſe whoſe Duty it is to ſtop this Miſchief, and do not, ſome things out of the Word of God, which here they ought to make their Rule, and which hereafter ſhall be their Judge. That Righteous Man *Job* ſheweth an Abborrency of Adultery, even without coming to the very Act, in theſe following Words: (*h*) *If mine Heart have been deceived by a Woman, or if I have laid wait at my Neighbour's Door.* As if he had ſaid, If there hath been in me ſo much as a Thought, a Deſire, a Deſign, And what if ſo? *Then let my Wife Grind under another, and let another bow down upon her.* That is, if I have done it, I deſerve to be ſerved ſo; for often God doth inflict a Puniſhment of the ſame

h *Job* 31. 9, 10, 11, 12.

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Nature as the Sin is that procured it: Sinners are Puniſhed in the ſame kind as they Tranſgreſſed, but why ſo, *Job?* He anſwereth; *For 'tis an hainous Crime, yea, it is an Iniquity to be Puniſhed by the Judges. For it is a Fire that conſumeth to Deſtruction, and would root out all mine Increaſe.* By reaſon of the Curſe of God entailed upon it: But let it be taken notice of, that as God will viſit for it, ſo it is an Iniquity to be Puniſhed by the Judges, 'tis the Duty of Judges to Puniſh it: And leſt Judges would excuſe themſelves, ſaying, we want Proofs, God offers himſelf to be a Witneſs, and a ſwift one too, (*l*) *I will be a ſwift Witneſs againſt the Adulterers.* Often Witneſſes, as long as they can, decline to give in their Evidence, but God doth not ſo, ye ſhall not want Ground of Conviction ſaith the Lord, rather than you ſhould, I will be a Witneſs my ſelf, and bring to light thoſe hidden works of Darkneſs. O ye Judges, I will take Notice how you behave yourſelves, for in the ſame Verſe God ſaith, *I will come near to you to Judgment,* to obſerve whether you do Juſtice in ſuch Caſes, and to Judge you if you do not.

i *Malachy,* 3. 5.

God takes Notice of this Sin, ſuffers it to go on, to give Judges and Magiſtrates time to Puniſh it, (*k*) *In the midſt of thee they commit Lewdneſs:* This is not all, it goes on, *One hath committed Abomination* (obſerve the Word) *with his Neighbour's Wife.* I will ſurely Viſit for theſe Things, ſaith the Lord, if unrighteous Judges will not Judge them. Then (*l*) *The righteous men, they ſhall Judge them after the manner of Adultereſſes:* How ſo? *I will bring up a Company upon them, and will give them to be Removed and Spoiled; and the Company ſhall Stone them with Stones, and diſpatch them with Swords, they ſhall ſlay their Sons and their Daughters, and burn up their Houſes with Fire.* When that Sin is not Puniſhed with private Judgment, at laſt God doth it with publick: The Concealers, the Denyers of Juſtice, become Acceſſory, and this bringeth publick Judgments upon Cities and whole Kingdoms: And *Thus,* ſaith God, *will I cauſe Lewdneſs to ceaſe out of the Land, that all Women may be taught not to do after your Lewdneſs.* The Lord not only maketh Adultereſſes Examples of his Judgments,

k *Ezek.* 22. 9

l *chap.* 23, 45, 46, 47, 48.

but

but alſo makes them Examples to others as a Buoy to take Warning by: When God hath been, as it ſeemed only looking upon for a while, then he ſitteth upon the Judgment-ſeat and judgeth, (*m*) *I will judge thee as Women that break Wedlock!* As indeed Puniſhment is ty'd to the Tail of Sin, when un-repented, (*n*) *I gave her*, Jezabel, *ſpace to repent of her Fornication, and ſhe repented not; behold I will caſt her into a Bed, and them that commit Adultery with her into great Tribulation.*

m *ch.* 16. 38.

n *Rev.* 2. 20,21,22.

But to return cloſe to our Point, and which is our main Deſign, to ground it upon the Truth of God's Word, which we lay our chief ſtreſs upon: Before I conclude, I deſire the Reader to remember what our bleſſed Saviour, the great and ſupream Judge, ſaid upon the matter, and to make him take the more notice of it, in few words, I ſhall make a kind of Recapitulation of the Subſtance of it; out of which it doth clearly appear, that in this point of Divorce, Two things occur to be Diſcuſſed, which our bleſſed Lord doth by his Authority decide, in the two places of *Matthew*'s Goſpel, already Quoted; in the firſt Occaſionally, when he purges of, and refutes ſeveral falſe Gloſſes, which the Scribes and Phariſees had put upon the Law: but in the laſt, he ſpeaks to't, as being the matter in hand, and directly to anſwer the Queſtion put to him, Whether for every Cauſe a Man might lawfully Divorce his Wife? Which he denyed, and gave reaſon for it out of *Gen.* 1, 27. and 2. 24. But becauſe, as the Evangeliſt Obſerves, they came unto him, Tempting him, and this deſign was, if poſſible, to make him Contradict *Moſes*, (*o*) as at another time they would have done, in the Caſe of the Woman taken in Adultery, that they might have ſomething wherewith to Accuſe him; here to Intangle him, they brought in *Moſes*'s Authority, who had commanded to give a Writing of Divorcement, but of it he gave a Reaſon, namely their Hardneſs of Heart, whereat they could not be pleaſed: And in the following Verſe, he Magiſterially and by his Legiſlative Authority thus Decided it; *But I ſay*, &c. Theſe Words to be compared with thoſe of *Chap.* 5. which are Parallel, and about the

o *John* 8.

ſame Subject, as quoted before, and both do plainly affirm the ſelf ſame thing, which hath two parts, the firſt about Divorce, the Second about Marrying again after it.

As to the Firſt there are Two Things, one Expreſſed, the other Implyed, and this laſt as well as the firſt coutained in the Text: Our Saviour affirms that no man may Divorce his Wife, for every Cauſe, vain and trivial, as the *Jews* uſed to do, but at the ſame time he declares there is one Cauſe, and only that, which he names *Fornication*, for which a Man may lawfully put away his Wife: For when he denies that any man may Divorce his Wife, except for the Cauſe of Fornication, at the ſame time he implieth that Fornication is a lawful Cauſe to put her away, and every Divorce Grounded upon that Cauſe, and none elſe, Is Lawful; or elſe, why ſhould he make that Exception? If his Intention had been to Teach that there is no juſt cauſe in the World for a Husband to Divorce his Wife, he would abſolutely have ſpoken it thus, for no Cauſe whatſoever, and not have aſſigned one with an Exception, *Saving for the Cauſe of Fornication*; he muſt be Blind who cannot, or Obſtinate that will not ſee this Truth out of both theſe places.

But they both do alſo afford another Truth, as a juſt and right Conſequence of the former; if the Divorce be unlawful, then a ſecond Marriage, is unlawful, which by the Rules of Contraries implies, that if the Divorce be Lawful, then a Second Marriage is alſo lawful, ſo any man who hath put away his Wife for the cauſe of Fornication, may marry another, for there is no middle, either make the Divorce Unlawful, and the ſecond Marriage Unlawful, or the Divorce Lawful, and a ſecond Marriage ſo. Theſe two things are ſo depending one upon another, and ſo much the Conſequence one of another, that we ſee our Saviour doth injoyn them together, that having ſpoken of the Divorce, he preſently and immediately mentions a Marriage of both Parties, in the 5th *chapt.* of the Woman, and in the 19th of both Man and Woman. 'Tis ſaid, Whoſoever ſhall put away his Wife, ſaving for the Cauſe of Fornication, cauſeth her to commit

commit Adultery: How doth he cauſe her to commit Adultery? Becauſe ſhe Marrieth another; if ſhe would continue Single, there would be no Adultery committed, but ſhe marrying another Husband, and the Marriage with the firſt holding ſtill, and not being diſſolved, becauſe Fornication, which is the true Cauſe of Divorce, did not intervene, then ſuch Marriages are meer Adulteries: So then, the Husband who hath unlawfully Divorced his Wife, if he marrieth another committeth Adultery, and the Wife that is thus unlawfully Divorced, if ſhe marrieth another Husband, doth alſo commit Adultery; but neither Husband nor Wife, if lawfully Divorced, though he marries another Wife, and ſhe another Husband, do commit Adultery. as obſerved before by the Rule of Contraries: A ſecond Marriage is an Effect of a Divorce, ſo if the Cauſe be Good and Lawful, or Unjuſt and Unlawful, the Effect muſt be ſuch.

It is well known how by the Jewiſh Law and Cuſtom, a Woman Divorced might and did marry another, and our Saviour finds no Fault with this, nor with marrying again, but with their Divorce without juſt Ground and Cauſe; for if they were lawfully Divorced, they might Marry again: For, as obſerved before, Marriage is the Remedy which God hath appointed againſt Incontinency, ſo that thoſe who are lawfully Divorced, if they have not the Gift of Chaſtity, as the Apoſtle ſaith, to avoid Fornication, muſt Marry, 1 *Cor.* 7. What muſt a Man do after he hath put away his Wife, and ſhe, after ſhe hath been put away, and they cannot Contain, muſt he turn an Whore-monger, and ſhe an Harlot? How can this be juſtified after a lawful Divorce? With *Paul*, I may ſay, (p) *Marriage is Honourable with all, but Whore-mongers and Adulterers God will Judge.* Heb. 13. 4. In his due time, thô often, (q) *Becauſe Sentence againſt an Evil Work, is not executed ſpeedily, therefore the Heart of the Sons of Men is fully ſet in them to do Evil.* But let ſuch unto themſelves apply what the Apoſtle ſaith, (r) *Their Judgment Lingereth not, and their Damnation Slumbereth not.*

p *Heb.* 13. 4.
q *Prov*, 8. 11.
r 2 *Pet.* 2. 3.

Thus we proved the Point with clear Evidence out of Scripture, Human Laws, and ſtrength of Reaſon, which might be more Enlarged upon, if Occaſion re-

quired it. This I muſt add, That 'tis a ſad Caſe, a loud and crying Sin, that muſt need reach up to Heaven, when Juſtice cannot be obtained againſt neither Adultereſs nor Adulterer, as if there was a Combination againſt it, to provoke God and Men to the utmoſt, till God's time be come to render it, who being moſt juſt, never fails to do't when he thinks fit; but ſometimes when he doth, men take no notice of it, thô I think it to be one of the chief Cauſes of the heavieſt and moſt frequent Judgments inflicted upon the Nation; for as it is one of, if not the moſt common National Sin, and none in Scripture more often, nor more ſtrictly Forbidden, as, moſt of any, contrary to God's holy and pure Nature: So thoſe who commit, and continue in it, muſt look for the moſt dreadful and terrible Judgments, which God's Juſtice, Anger, and Vengeance, for the Contempt of his Authority, and Breach of his Laws, can, in this World, and in that which is to come, pour upon wretched. and preſumptuous Sinners. Beſides, I would have all Offenders in this kind to know, That there is not in the World a Meaner Wretch than the Lewd and Vicious Man, who doth the Devil's Drudgery, and being a meer Slave to his Paſſion, is thereby put upon the moſt Indecent, Baſeſt, Vileſt, Shameful, and moſt Dangerous Shifts that can be; is ever Reſtleſs, being continually Spurred on by his Luſt, which firſt in this World will (*s*) *Take away his Heart*, for *Whoredom and Wine* do ſo; and except God ſhews Mercy, for want of that Purity which in Relation to Women, the Apoſtle ſo (*t*) carefully *Commends to his young Diſciple*, ſhall in the next hurry and deliver him into everlaſting Burnings: For the Truth and juſtice of God require that the Fire of Luſt wherein they Burned here, ſhould hereafter be puniſhed with Eternal Flames: For, ſaith the Apoſtle, *Them that walk after the Fleſh, in the Luſt of Uncleanneſs, God reſerveth unto the Day of judgment to be Puniſhed*, with a Pain Adequate to their Sin.

s *Hoſ.* 4. 11

t 1 Tim. 5. 2.

2 Pet. 2. 9. 10.

FINIS.

A

A

CHARGE

TO

Judges, Juries & Witnesses,

CONCERNING

OATHS.

HAVING of late been Summoned to give in upon Oath, my Evidence in a weighty Buſineſs, I was at firſt Amazed and at a ſtand, then moved with juſt Indignation to hear ſeveral Men, with a Brazen-face, to Swear for Truth that which in my Conſcience I knew certainly to be Falſe; (for I ſpeak only of thoſe Things and Circumſtances, which come within the Sphere of my certain Knowledge) and, upon ſerious Thoughts, ſuch

proſtitute

proſtitute Wretches, tho they ſpeak but to one part of a Cauſe, yet they give Men reaſonable Grounds of entertaining an Ill Opinion of the whole: For, no good Cauſe may be ſupported by evil and unlawful Means, which at laſt will Diſcredit, Blaſt, and Ruin it. In the mean while ſuch Practices of Swearing falſely, do bring Diſhonour upon God, Scandal upon our holy Religion, and are a Shame to a Nation; and if not, as much as 'tis poſſible, Suppreſſed and Prevented, God, the Judge of the whole Earth, will, in his due time, require it at the Hands of thoſe in whoſe Power it lieth, and whoſe Duty it is to do't.

Wherefore, upon ſo juſt and neceſſary an Account, I look upon my ſelf as Bound to give in my Evidence, and I Wiſh *Judges*, *Jury-men*, and ſpecially *Witneſſes*, may ſo take notice of, and mind what I ſhall ſay, as every one to do their Duty in their reſpective Stations; for herein I ſhall bear Witneſs for God as for men. And my great Motive why I now commit to Paper theſe few Lines, and Serious Thoughts of mine, 'tis only to bear Record unto the Truth! For, (a) *I can do nothing againſt, but for the Truth*; which I think I am called to, thorough the Occaſion which is the Ground of all this. Which to Proſecute, I ſhall make uſe of both Law and Goſpel.

a 2 *Cor.* 13. 8.

I Thank God, when I appeared in this Buſineſs, I never but once before had been Summoned to bear Witneſs upon Oath, for I own it, I fear an Oath, the fewer the better, and the leaſt Account one is to give God about theſe matters; for therein Men, thò unwillingly and Ignorantly, yet thorough want of Memory, or ſome Miſtakes, are in danger of Failing: Wherefore I ſhall ever avoid, as much as I may, being brought under an Oath, without a juſt and neceſſary Cauſe; raſhly and haſtily to venture upon't, is uſually attended with bitter Effects, and is the cauſe of much Evil of Sin as of Puniſhment from both God and men. He that eaſily and haſtily doth Swear, will as eaſily and haſtily Forſwear; for when he makes no Conſcience to take an Oath, he will make none to break it. Neither would I multiply Oaths, for many Oaths many Snares.

To

To go upon ſure Grounds and Explain the matter, we muſt firſt ſee upon what Occaſion an Oath is taken, and what it is; becauſe too often, thorough the Unrighteouſneſs, Malice, and Craftineſs of Falſe and Self-ended Men, Truth is driven into Corners, which yet God in his due time, and ſometimes in an Extraordinary manner, will bring to light, to the Confuſion of the Wicked that would have ſuppreſſed it. Therefore, becauſe one man will not Truſt another, and that men do ſuſpect the Sincerity, and are in the Dark about the Thoughts one of another, upon ſuch an account, God, who alone knows, and is the Searcher of the Heart, (*b*) *For all things are naked and opened unto the Eyes of him with whom we have to do.* is called upon to be a Witneſs of the Truth of that which is in Queſtion and Sworn; for, (*c*) *An Oath for Confirmation to men, is* (ſaith the Apoſtle) *an end of all Strife.* Not to ſow, foment, and promote it, and ſhelter Villanies under God's moſt holy and ſacred Name; for this overthrows the good Ends for which an Oath was intended, and perverts Juſtice and Equity, over-turns the whole World, and tends to Diſorder, Confuſion, and Ruin; all Effects of Perjury.

b *Heb.* 4. 13.
c *chap.* 6. 16.

Now, an Oath is a calling of God to Witneſs for the Confirmation of what we Say, or Promiſe: 'Tis a Religious and Neceſſary Confirmation of Things doubtful by calling on God to be a Witneſs of Truth, and a Revenger of Falſehood, which laſt part is much to be taken notice of, though many who Swear, mind it not; and there is a great Reaſon, why God ſhould avenge the Abuſe of his Name, for if often the meaneſt men cannot endure to be named as witneſſes unto a Lye, how much more will the moſt Infinite, Glorious, True, and Holy God, ſuffer his Sacred Name to be ſo Abuſed, as to Shelter and Countenance a Lye?

An Oath was ever lookt upon as a Thing ſo Sacred, that in all important matters, men could find nothing Surer or Stronger, to Tye one another to the Truth of what they ſaid or promiſed, then to put them to their Oath. Thus *Abimelech*, to make

ſure

d *Gen.* 26. 28. sure of *Isaac*, said to him, (d) *Let there be now an Oath betwixt us*, &c. *that thou wilt not hurt us.* For when Men or Women do take an Oath, they thereby

e *Numb.* 30. 10. (e) *Bind their Soul by a Bond with an Oath.* And we read how before that time, *Abimelech* had made *Abra-*

f *Gen.* 21. 23. *ham* to Swear, (f) *Now, therefore Swear thou unto me here, by God, that thou wilt not deal falsely with me, nor with my Son, nor with my Son's Son.* Thus also *Abra-*

g *Gen.* 24. 2. *ham* made his Eldest Servant (g) to Swear, about the Charge he gave him concerning a Wife for *Isaac*: And we are to Observe the Servant's Conscientious Care and Tenderness about the Oath, *v.* 5. and *Abraham*'s explaining how far he Thought to Bind him by his Oath, *v.* 8. which Oath the Servant remembers, *v.* 37. So *Jonathan*, after he, to assure *David* of his sincere Love, had Sworn and said to him, The Lord do so and much more to *Jonathan*, (h) *He caused*

h 1 *Sam.* 20. 13. 17. *David to swear.* This is the last and surest way to engage men to be True, as to make God concerned in their Dealings of one with another; for, 'tis supposed that though they care not for men, yet they will have a regard unto God, who will not fail soon or late, to avenge his own Honour, if wronged.

Wherefore, because we must Swear by a Greater, (i) *For Men verily Swear by the Greater*, than themi *Heb.* 6. 16. selves, and that's by God, or in his Name, for Three Reasons, First, God hath expresly Commanded it,

k *Deuter* 6. 13. (k) *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name.* And when God Sweareth, he *Isa.* 45. 23. Sweareth by himself, (l) *I have sworn by my self.* The *Heb.* 6. 13. 2d Reason, because an Oath is a Religious Invocation which is due to God alone. Thirdly, Because God alone knows the Heart, and he is able to judge of the Truth, or Falsehood of our Thoughts. So then, when we call God to Witness, we render that high and special Worship that is due only to him, for thereby we bear Witness that God is present every where, sees and avenges all Falsehood and Unrighteousnesses of men, which things are proper to God alone: So then, to Swear in God's Name, is a part of his Worship, wherefore not only as we said before, God Commanded to Swear by his Name, but hath also Forbidden to Swear by False gods, and Creatures,

not

not ſo much as (*l*) *To make mention of their Names, or to let them be heard out of their mouths*, which *Joſhua* interpreteth by *cauſing to Swear.*

The Lawfulneſs of Oaths, by what we Obſerved but a little before, doth appear out of God's Precept, and Example: Whereupon we are to take Notice how God Sweareth by ſeveral of his Attributes, which he doth to condeſcend unto man's weakneſs and unbelief, for we are apt enough to miſtruſt his Word, and therefore to give us gracious and infallible Security of his Promiſes, and Threatnings too, he confirms them by an Oath: Thus he Sweareth ſometimes by his Life (*m*) *As I live ſaith the Lord*, in ſeveral places of Scripture, for he is the Living God, a Characteriſtical Note of the True God. At other times, he Sweareth (*n*) by his Holineſs, which is his Nature. Again, he Swears (*o*) *By his Right hand, and by the Arm of his Strength.* That is, by his Power, that he being Almighty, is able to do what he Promiſeth or Threatneth: And alſo he Swears by and in his Truth, as to (*p*) *David*; and whenſoever he Sweareth, he doth it by his Truth, (*q*) *For he cannot Lye*: So he doth by (*r*) *his great Name*, and that which comprehends all, (*s*) *He Swears by himſelf*, that is, by his Nature and Attributes.

Becauſe Oaths are ſometimes neceſſary, God hath given Rules and Directions about them; we have them thus; (*t*) *And thou ſhalt ſwear the Lord liveth, in Truth, in Judgment, and in Righteouſneſs.* This is plain enough, ſo that men may not pretend Ignorance: we muſt Swear the Lord liveth, that is, by the Life of the Lord, of the living God, which was the ordinary Form of Oaths uſed not only in thoſe times, or before by the People of God, as we read of, 1 *Sam.* 14, 39. 45. and chap. 19, 6. but alſo long before among the Heathens, to Swear by the Life of their Kings, which *Joſeph* learned in *Pharaoh*'s Houſe, to Swear (*u*) *by the life of Pharaoh.* Alſo in our Saviour's time one was to ſpeak the Truth by the Life of God; thus the High-prieſt ſaid to Chriſt, (*w*) *I adjure thee by the living God, that thou tell us whether thou be the Chriſt the ſon of God?* This was their way whenſoever any one was to Swear. This ſpeaking the

l *Exod.* 23. 13. *Joſhua* 23. 7.

m *Numb.* 14. 21. 28 *Iſa.* 49. 18.

n *Pſal.* 89. 35.

o *Iſa.* 62. 8.

p *Pſal.* 132 11.

q *Tit.* 1. 2.

r *Ferem.* 44. 26.

s *Iſa.* 45. 23.

t *Ferem.* 4. 2.

u *Gen.* 42. 15. 16

w *Matth.* 26. 63.

Truth in God's Name, is in Scripture called to give him the Glory; thus *Joshua* exhorteth *Achan*, (x) *My Son, give, I pray thee, Glory to the Lord God of Israel, make Confession unto him, and tell me now what thou hast done? Hide it not from me.* After this manner the *Pharisees* dealt with the Man whom the Lord Jesus had restored unto his Sight, (y) *Give God the Praise.* Thus, when any one was to Swear, there was a Compellation in God's Name for such a one to speak the Truth, whereby, when it came out, Glory was given unto God; so every one that Sweareth, must do't (z) *by the Lord*, and *he that sweareth in the Earth, shall swear by the God of truth.* Not by *Baal*, or any Idol whatsoever, as forbidden in several places of Holy Scripture.

x *Josh.* 7. 19.

y *John* 9. 24.

x *Psal.* 63. 11.

Isai. 65. 16

To this manner of Oath and Phrase, *the Lord Liveth*, answers, (a) *so also and more do God unto me*, and, *God is my Witness*, and, *I call God for a Record upon my soul.* All which import, that as we call upon God to be a Witness to the Truth of what we say, so it implies an Imprecation that he would take Vengeance of us, if we Swear falsely in his Name, which ought not to be made use of but upon Account of Necessity, that is, of Religion, Charity and Justice. He then who Sweareth must do it in God's Name, and that, 1st In Truth. 2ly, In Judgment. 3ly, In Righteousness. To these Three Conditions, are opposed, False, Rash, and unjust Oaths.

a 1 *Sam.* 25 22.

Rom. 1. 9.

2 *Cor.* 1. 23.

It is a Duty incumbent upon every one that takes an Oath, to Swear in Truth, that is truly, and nothing but what is according to Truth, not abusing God's Name to attest an Untruth; the words of our Oaths, if minded, are full and comprehensive to swear the Truth, nothing but the Truth, and the whole Truth, that is to the best of my Remembrance. Now, Truth is a Divine Thing, which is asserted by Oath when in the Dark. There is a Truth of the *thing* spoken of, when we speak according as the thing is indeed, or as near as possibly it can be; and herein sometimes by reason of human weakness, the whole Truth doth not come out, for we do not always know things as they are. But there is also the Truth of *the Mind*, that is, one Swears as in his Mind and Conscience he

he is perſwaded of the thing, this muſt always Neceſſarily be in the Oath, or elſe there is Perjury in the Caſe.

Now Truth relateth either to Divine things or to Human: To the former, when we entertain and have right Notions and Thoughts, due and reverend Expreſſions of things immediately belonging to God, as his Nature, Attributes, Works and Word. The Truth required in regard to Human Things, is either in common Society, and Dealings between Man and Man; or elſe in publick Judgments, in Courts of Judicature, which concerns the Judges upon the Bench, fairly to Sum up Evidences, and impartially to direct the Jury. 2ly, This Concerns the Jury-men, not to receive any Prejudices or ſuffer themſelves to be Byaſſed or Bribed, nor to ſtand too much upon this, that any of them will agree with the reſt, rather then to be Pinch'd, or Suffer in being lock'd up very long, when in their Conſcience they are Convinced that moſt of the reſt are in the Wrong; an Honeſt Man will ſay, I have rather to be Starved (though there be hardly once in Seven Years any ſuch Dilemma) than to go againſt my own judgment and Conſcience, which when thus wounded, will at one time or other riſe and fly in their Faces. 3ly, This regard's the Plaintiff, who is to promote his juſt Cauſe by Fair and Lawful Ways, without Falſe Accuſations, Subornation, or ſuch unwarrantable Practiſes. 4thly, The Defendant, who in his own Defence muſt forbear uſing any malicious and unjuſt Means, and make uſe of none but ſuch as are according to Truth, Law and Reaſon. 5ly, The Evidences are concerned, whoſe Duty 'tis with bearing true Witneſs, to help and relieve their Neighbour in his juſt Cauſe, when 'tis in danger of being Oppreſſed. And here I would have all Parties, from the Judges to the Witneſſes, to mind that there is a great Day of Judgment a coming, when all indifferently ſhall ſtand at the Bar to give God an Account of every Idle Word, much more of every Falſe and Unjuſt Judgment, Evidence, or other Sinful Dealing, when the Secrets of all Men ſhall be made manifeſt, and Mens own Conſciences ſhall be Witneſſes againſt themſelves, their own Judges and Tormen-

tors, and let them know, how God ever is among them, though in an inviſible way, and ſees, hears, and ſets down upon Record their falſe and unjuſt Dealings; for [a] *the Eyes of the Lord*, for whom they judge and bear Witneſs, are in *every place, beholding the Evil and the Good*; and [b] *theſe Eyes of the Lord do run to and fro through the whole Earth.* So that he leaves not himſelf without Witneſs. And the Qualification of thoſe who are to judge the People, whether under the Name of Judge or Jury, are plainly ſet down in God's Word, they muſt be [c] *Able Men, ſuch as fear God, men of Truth, hating Covetouſneſs.*

a *Prov.* 15: 3.
b *Zechar.* 4. 10.
c *Exod.* 18. 21.

But we muſt return to Truth, and ſomewhat longer inſiſt upon it, the Importance thereof is made out Firſt, By the many poſitive and reiterated Commands of God for us to Practiſe it in every thing we ſay or do. Secondly, Becauſe God doth ſo often, and ſo expreſly Forbid us the Practiſe of the Vice contrary unto that heavenly Vertue, namely to Lie; for as Truth is the Daughter of God, ſo a Lie is the Child of the Devil; and often God in one and the ſame place, doth Command one, and Forbid the other. God's great Commandment is, that we ſhould *ſpeak* the Truth, Love, Follow, and (*d*) *Walk* in the Truth. God is the God of Truth, nay, Truth it ſelf, and no Lie is of the Truth; (*e*) Truth came by Jeſus Chriſt, and he himſelf (*f*) *is the Truth*; and, (*g*) *For this cauſe he came into the World, that he ſhould bear witneſs unto the Truth.* The neceſſary Qualification for one to be admitted, and abide in his Tabernacle, is, (*h*) *To ſpeak the Truth in his Heart, not to back-bite with his Tongue, nor to take up a Reproach againſt his Neighbour.* See how Heart and Tongue are concern'd in matter of Truth: to the ſame purpoſe, the Pſalmiſt ſays, 24. 3, 4. *Who ſhall ſtand in the Lord's holy place, he that hath not Sworn Deceitfully*, &c. So that by the Rule of Contraries, he that ſpeaketh not the Truth in his Heart, ſhall not abide in his Tabernacle, nor he that hath Sworn deceitfully in his holy place. This is the Mark by *David* given of an upright Man, but the Character of the Wicked is that he ſpeaks Lies; *For the Wicked are Eſtranged from the Womb, they go aſtray*

d 2 *John* 4.
3 *John* 3.
1 *John.* 2. 21.
e *John* 1. 17.
f *ch.* 14. 6.
g *ch.* 18. 37.
h *Pſal.* 15. 2, 3.

aſſoon as they be Born, ſpeaking Lyes, Pſalm 58. 3. but, (*i*) *God ſhall Judge the World with Righteouſneſs, and the People with his Truth.* Here is the Pattern for men to Judge by, as God doth with Righteouſneſs and with Truth. 'Tis ſaid of the *Meſſiah*, the Lord Jeſus, (*k*) *He ſhall bring forth Judgement unto Truth:* Here is a Precedent for you, O ye Judges of the Earth. Judges, Jury-men, and Witneſſes, lay hand upon your Conſcience, and ſee whether there be not a juſt Cauſe to renew the Prophet's Complaint; (*l*) *They will deceive every one his Neighbour, and will not ſpeak the Truth, they have taught their Tongue to ſpeak Lies, and they delight in Lies,* Pſal. 62. 4. Another Prophet ſaith, (*m*) *Truth faileth*; and, have we not a moſt juſt cauſe to complain of it? and *None calleth for Juſtice*: yea, ſome call for't, but cannot obtain it: *Nor any pleadeth for Truth*; and though they do, 'tis to little or no purpoſe; for *they Truſt in Vanity and ſpeak Lies*; at leaſt they Believe it. I am much afraid that (*n*) *God hath ſent a ſtrong Deluſion that men ſhould Believe a Lie*, and many too: Hear of a glorious Promiſe, (*o*) *Jeruſalem ſhall be called a City of Truth.* Would to God we could ſay ſo of *London!* But with Grief and Sorrow, I am afraid 'tis not ſo, 'tis true but of very few,

i *Pſal.* 96. 13.

k *Iſa.* 42. 3

l *Jerem.* 9. 5.

m *Iſa.* 59. 15. 4.

n 2 *Theſſ.* 2. 11.

o *Zacha.* 8. 3.

To Lie, is to tell for True that which one knows to be Falſe, or to affirm that to be Falſe, which he knows to be True. Though a man may ignorantly tell a Lie, yet not Lie, for to Lie implies a deſign for to Deceive or to Hurt, whereupon the difference is to be obſerved between telling a Lie, and Lying or making a Lie; for an honeſt and conſcionable man may happen ignorantly and imprudently to tell a Lie upon a Falſe Report, as of ſuch a man reported to be Dead, when 'tis not true; but to Forge a Lie, is with an evil Deſign, and to Deceive: the Intention and Contrivance is that which makes it Abominable; and, if it be ſo, as 'tis in ordinary Diſcourſe and Converſation, how much more upon the occaſion of Oaths, when God's moſt holy Name is made uſe of, not in Private, but in Publick, and in Judgment, whereby Truth, which is part of Juſtice is perverted, and Lie, part of Injuſtice is ſet up.

There

There are Three ſorts of Lies: The *Officious*, to do a Man ſome Service, as to Lie to Save his Life, Liberty, &c. The *Merry* or Pleaſant, to tell a Lie with an intent to Divert a Company: And the *Pernicious* to Hurt one. As to the Two Firſt kinds, I ſay, that though Caſuiſts differ about the Queſtion whether or not they may be uſed? which in my Opinion I think unlawful, and look upon as Snares, by degrees thorough Cuſtom to be drawn from one kind to another, yet all own the laſt called Pernicious, to be moſt Wicked, and by no means to be allowed, [a] *Thou ſhalt deſtroy*, ſaith David, *them that Speak Leaſing*, or Lies; [b] *the Lip of Truth ſhall be eſtabliſhed for ever, but a Lyng tongue is but for a moment.* To Lie, is to abuſe God's Gifts, who hath given us a Tongue truly to expreſs our Mind, and not to Deceive, or otherwiſe Hurt our Neighbour: 'Tis for a good, not for a Bad Uſe, and we muſt not abuſe the Gifts of God, ſuch are the Organs of Speech; this alſo overthrows Human Society, and breeds Jealouſies, Animoſities, and Cauſes Diſorder and Confuſion. Certainly this kind of Lie is worſt of all againſt God thorough the abuſe of his Gift, when others, no greater Sinners, are Dumb, and God hath given thee the free Uſe of thy Tongue, and alſo 'tis againſt man, with procuring his Harm. The other Two ſorts, tho Evil, yet in a leſs Degree then this; and if according to the true Rule, a Man, though to ſave his own or Neighbour's Life, ought not to tell a Lie, much leſs to ruin his good Name, Fortune, or his Life.

a *Pſal.* 5. 6
b *Prov.* 12. 19.

God in his gracious Promiſe of the Reſtoration of *Jeruſalem* after the Seventy Years Captivity, gives them this Charge, [c] *Theſe are the things that ye ſhall do, Speak every man the truth to his Neighbour, execute the judgment of truth.* Which Precept the Apoſtle enlarges upon thus, [d] *Wherefore putting away Lying, Speak every Man the truth with his Neighbour.* God having by *Paul* given a Character of the moſt wicked and worſt of Men, concludes it with this moſt abominable Brand, [e] *they changed the truth of God into a Lie.* And ſee the judgment immediately at the tail of the ſin, the greateſt on this ſide Hell that God inflicteth

c *Zach.* 8. 16.
d *Epheſians* 4. 25.
e *Rom.* 1. 25, 26.

inflicteth upon men; *For this cauſe God gave them up unto vile Affections*, and other terrible judgments, expreſſed in that remaining part of the Chapter, but God will in his juſt Judgment, follow them further in the World to come; for they who make Lies, ſhall not only be excluded [*f*] *From entering into New Jeruſalem*, but alſo lodg'd among every other wicked Man, as *Unbelievers*, *Abominable*, *and Murtherers*, *Whoremongers*, *Sorcerers*, *and Idolaters*; alſo, *Lyars ſhall have their part in the Lake which burneth with Fire and Brimſtone*, *which is the Second Death*. The Devil is by our bleſſed Saviour Branded with Two Things, for being a Murtherer and a Lyar; he doth but name the firſt Crime, but the laſt he doth exaggerate and inſiſt upon, as if it was the Greateſt of the Two: He contents himſelf with ſaying, [*g*] *the Devil was a Murtherer from the beginning*. Of the other he ſaith, *He abode not in the truth*, *becauſe there is no truth in him*; *when he Speaks a Lie*, *he Speaks it of his own*, *for he is a Lyar*, *and the Father of it*. And therefore the Everlaſting Fire is prepared for the Devil and his Angels, and for his Children too, who with him are [*h*] *Reſerved in*, *or to Everlaſting Chains under Darkneſs*. Thoſe *Lyars* are thoſe *wandring Stars*, *to whom*, if not pardoned, *is reſerved the blackneſs of Darkneſs for ever*. If ſuch terrible judgments and pains be reſerved for the common Lyars, that are the Devil's Children, how much greater Degrees of Pains ſhall be inflicted upon thoſe who were not content to Lie in their ordinary Diſcourſe, but who have highly aggravated it with their Perjuries, and bringing in the Name of God to Countenance their pernicious Lies, who not only have [*i*] *Reſiſted the truth*, as St. *Paul* ſpeaks, but are gone further, and to ſpeak in another Apoſtle's Words, [*k*] *have Lied againſt the truth*.

Now to the Second Qualification, as he that Sweareth muſt do't in Truth, ſo he ought to Swear in *Judgment*, or Conſiderately, and with Diſcretion; for [*l*] *A Good Man will Guide his Affairs with Diſcretion*, making Conſcience of all his ways, eſpecially of an Oath, well weighing and adviſedly conſidering what it is that he is to Swear, and who it is by whom he Sweareth, ſo as neither to prophane his Name, or make

f *Rev.* 21. 27. 8.

g *John* 8. 44.

h *Jude* 6.

i 2 *Tim.* 3. 8.

k *James* 3. 14.

l *Pſal.* 112. 5.

make it common with using it upon unnecessary and light occasions, as expressed, *Matth.* 5. 34, 35, 36, 37.

m *Jam.* 5. 12. Nor make use of it [*m*] unadvisedly, but Religiously and Reverently, and only in matters of weighty Concernment, and not as [*n*] *Herod*, who *Promised with an Oath to give Herodias's Daughter, whatsoever she would ask*: As Rash a thing as Man can hear of; for she might have asked any thing else as well as *John Baptist's* Head: And if this Condition is to be Observed in any thing, certainly it must be in matters of Judicature, which are so publick, and the Consequences so great: hereby Man is required to Swear in knowledge and wisdom, therefore Children, Fools, Mad-men, Atheists, notoriously Impious, and People Drunken, when in the Fit, must not be admitted to take an Oath; for he who Swears, must before-hand be well Instructed in the Thing in Question, that requires his Oath, for he is called thereby to confirm it, and then he must well understand the binding Nature of an Oath, and the Consequences thereof; for he which makes no Conscience of an Oath, is not to take it, he ought to know how far he is Bound thereby: Whereof we have a commendable Example in the Spies by *Joshua* sent over *Jordan*; how Cautious to make Plain what [*o*] *Rahab* made them Swear to; as also was *Abraham's* Servant, as already Quoted; and this Oath of the Spies, at the taking of *Jericho*, *Joshua* remembred to have it kept. Then the Mind and true Meaning of the Swearer is to be considered, what he aimeth at, when he doth Swear. So is the true and proper Signification of the Words made use of in the Oath, the meaning of those who require, administer, and take the Oath, must be very plain.

n *Mat.* 14. 7.

o *Josh.* 2

Now, as not only Evil it self, but also occasions of Evil, ought to be avoided, it were fit and convenient for Magistrates when they tender an Oath, to proceed warily therein, and with great Caution, for fear of becoming Instruments of Damnation to those who forswear themselves; wherefore it would be very Necessary not Indifferently to offer an Oath, but first to have some thing said whereby men might well understand what they are about, how Holy and Sacred it is, and how great the Danger to Swear to a Lie;

or elſe for want of giving ſuch a warning, they may become acceſſory to the Sin of him who forſweareth himſelf for want of a due and timely Warning, without which the Law or Cuſtom are Defective; for none doth For-ſwear but he who Swears, and both Judges and Jury-men ought to be very Cautious how they believe one, who without Conſideration, runs himſelf under an Oath, or who in his Depoſition, doth Stagger, Waver, or Contradict himſelf; ſuch ſhould be Diſcouraged, and the Teſtimonies of Witneſſes ought indeed more to be Weighed than Numbred. I deny not but that in neceſſary Occaſions, when a Man offers himſelf to Swear, he may, and ought to be admitted to take his Oath, or elſe this would put a ſtop to the Courſe of Juſtice; but I mean, that when one's groſly ignorant, or ſuſpected of being inclined to Perjury, ſomething ſhould be Enacted to prevent it, and the Court be more Cautious how ſuch a one is admitted to Swear. So, hereupon thoſe who make uſe of them, ought in Conſcience be Wary how they bring them in, for fear of being partakers to other mens Sins.

The Third thing for him that takes an Oath, is, To Swear in *Righteouſneſs*, or Righteouſly. That is, that the Matter by Oath to be Confirmed, be juſt, and lawful; for one muſt not Bind himſelf to any thing by Oath, but what is ſuch; for an Oath ought not to be made a Bond of Iniquity, as was done by thoſe wicked Fellows, that (a) *Had bound themſelves under a great Curſe, that they would eat nothing until they had Killed* Paul. If a Promiſory Oath, then it muſt be with a full purpoſe to Perform what one doth thereby Oblige himſelf to, and accordingly to be Careful to make it Good; and if the Oath be Teſtificatory, to bear Witneſs to the Truth of a thing, it muſt be done out of certain Knowledge of the matter: So muſt the occaſions of taking the Oath be juſt, and the end good, as to promote the Glory of God, and the Good of our Neighbour, (b) *In Righteouſneſs ſhalt thou judge thy Neighbour*, and *ye ſhall do no Unrighteouſneſs in Judgment.* So in Righteouſneſs, Witneſſes muſt Swear, and not to pervert Judgment and Equity.

a *Acts* 23. 14.

b *Levit.* 19 15, 35.

'Tis alſo to be obſerved, how when we are Sworn, it muſt be before thoſe that have Right and Authority to Exact and Adminiſter an Oath, one is not to Swear in a publick and ſolemn way, without a Call from thoſe who may lawfully Summon us to it. We muſt alſo take notice how by Oaths we Bind ourſelves unto God as unto men, which no Human Power can Releaſe and Diſpenſe us from; Wherefore 'tis ſaid, (c) *Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths.* But we muſt now begin to draw near the main Point, namely Perjury, this muſt take up our Serious Thoughts concerning ſeveral Things relating thereunto, from the Greatneſs, and Righteouſneſs of the great God, from the Nature and Conſequences of the thing, and of ſeveral other neceſſary Circumſtances, duly to be Weighed and Conſidered.

c *Matth.* 5 33.

The Ark was called the Ark of the Teſtimony; Firſt, becauſe the (d) Tables of the Law, whereby was Teſtified God's Covenant with his People, were laid up there, then becauſe from above the Mercy Seat, which was above upon the Ark, God did meet with *Moſes*, to (e) commune with him of all things which he gave him in Commandment unto the Children of Iſrael, and becauſe the Ark was within the Tabernacle, ſo the Tabernacle is called the (f) Tabernacle of Witneſs. As upon that Signal and Special Occaſion where the Glory of the Lord appeared, and God himſelf was both Witneſs and Judge to decide of the Diſpute about the High-prieſthood, immediately after the Rebellion of (g) *Korah*, *Dathan* and *Abiram*, and their Puniſhment, and the Plague which followed upon the People for their Murmuring at it, I ſay, God there appeared in the Miracle of *Aaron's Rod, which was Budded, bloomed Bloſſoms, and yielded Almonds.* So, in doubtful and diſputable Caſes. But God is, and will be both Witneſs and Judge, men call upon him to be a Witneſs to the Truth of what is in his Name Affirmed and Tranſacted, but will certainly be the Judge, whether or not men call upon him for it. Though there be now no Ark, yet Heaven is his Throne, and Earth is his Footſtool, (h) *No Man is with us*, ſaith *Laban* to *Jacob*, *See God*

d *Exod.* 25 16.

e *v.* 22.

f *chap.* 26. 33. *Numb.* 17. 7, 8. *and* 18. 2.

g *ch.* 17. 8.

h *Gen.* 31. 50.

God is Witneſs betwixt me and thee. God being preſent every where, is Witneſs to every thing, and ſees every thing to reward it, but ſpecially when he is called upon to be a Witneſs and a Judge between man and man.

In that Excellent Prayer of *Solomon* upon the Dedication of the Temple, he makes a ſpecial mention of Oaths, [i] *If any man Treſpaſs againſt his Neighbour, and an Oath be laid upon him to Swear, and the Oath come before thine Altar in this Houſe, Then hear thou in Heaven, and do and judge thy Servants, condemning the Wicked, to bring his way upon his head, and juſtifying the Righteous to give him according to his Righteouſneſs.* A Man hath Wronged his Neighbour, but he denies it upon the Accuſation, an Oath is laid upon him to clear the matter, the Oath to be taken in the Temple before the Altar; hitherto men have acted their parts, but can go no further, wherefore God's turn comes to act, though his Altar and the Temple be upon Earth, yet God heareth in Heaven, which is the great judgment Seat, the true Seat of Juſtice and Equity; and what's done after hearing, he judgeth between the Parties: And how? Firſt, Condemneth the Wicked, that is, him who Prophaned his Temple, and his Altar, by a falſe Oath; then Execution followeth the Sentence, for he brings his Way upon his Head: And alſo he juſtifies the Righteous, and gives him according to his Righteouſneſs. Let all men that are brought to their Oath, take a ſpecial notice of this, that God is both Witneſs and Avenger; wherefore there muſt be an awful Reverence of God's moſt Holy and Sacred Name, which is made uſe of upon Occaſion, not upon Common and Trivial, but only neceſſary, juſt, and weighty Accounts. Wherefore the Nature and Uſe of an Oath, are to be known before one Sweareth. Firſt, the Nature, by conſidering three things, the Perſon to be Sworn by, that is, GOD; the Parts of the Oath, or the ſeveral Actions included and implied in it, which are Four; 1ſt, An Aſſertion by way of Affirming or Denying, either barely, or with Obligation to, or from ſomething: The 2d, An Acknowledgment of God's Omniſcience, Almightineſs Juſtice and other like Attributes. The

[i] 1 Kings, 8. 31, 32.

3d, An Invocation of him to bear Witneſs to the Truth of what we ſay. The 4th an Imprecation againſt our ſelves, if we do ſpeak Falſly; that is, a referring over, and offering ourſelves into his Hands to be Puniſhed by his power and juſtice.

Then the Purpoſe or Uſe, to which theſe Actions are to be applyed, are to be Conſidered; that is, the ending of a Controverſy, which otherwiſe cannot be conveniently ended. So that an Oath is a Religious Service of God, whereby we refer ourſelves unto him as a competent and fit Witneſs and Judge of the Truth and Falſhood of our Speeches, about a Controverted matter, for the ending thereof. Now the Uſe of an Oath muſt be known in Two Things; 1*ſt*, Of juſt Occaſions of uſing it; as when the matter is of moment, either in it ſelf, or in the Conſequents and Effects of it, as for the Satisfying of another that requires and will accept of it; or binding of one's ſelf either to another, as (*a*) *Jacob* cauſed *Joſeph* to Swear, or to himſelf, (*b*) as *Solomon* Sware that *Adonijah* ſhould Dye. 2*ly*, We muſt know the juſt manner of an Oath, in regard of uſing it upon ſuch an occaſion, and that in the Three ways I mentioned before, which men cannot be too much put in mind of, namely, in Judgment, that is, in a ſerious Conſideration of the Cauſe of our Swearing, and Greatneſs of the Name of God, by which we Swear in Truth, that is, a perfect Agreement betwixt the meaning of the words of him that Sweareth, and betwixt both theſe, and the things themſelves, of which the Speech is, and that alſo according to the Intention of him that tendereth the Oath, ſo far as he ſhall manifeſt his Intentions to him that Sweareth. Alſo, in Righteouſneſs, that is, in Reverence to God, Care of doing Good not Hurt unto our Neighbours, by Swearing, and Aiming at the right end, which is quietly determining of a Doubt by interpoſing God's Name, to ſhew our high Opinion of him; for thus God and Man have their due, and that is Righteouſneſs in every act, that every one whom it concerns, may have that which is due to him therein.

a *Gen.* 47, 31.

b 1 *Kings* 2. 23.

It muſt be obſerved how in matter of Oaths, there are an Affirmative and a Negative part, that is, Things Commanded, and Things Forbidden; for every one of the Ten Commandments, when it commands a Vertue, doth at the ſame time forbid the Vices contrary to it, and when a Vice is forbidden, the Vertues contrary are commanded, though Commanding is expreſſed in Affirmative Terms, as, *Remember the Sabbath-day, to keep it Holy*; The Forbidding is declared in Negative Terms, *Thou ſhalt not*, wherein is contained every other Precept of the Firſt and Second Tables of the Law of God: Now men ought to take Notice how Negative Precepts are of a larger extent, and more binding than Affirmative; for theſe bind only *Semper, non ad Semper*, at Certain Times, not at all Times; but the Negative do bind Always, and at all times; as, I am bound to Help and Aſſiſt, and be Charitable to my Neighbour, but that is only when he wants my help, and as far as I am able, which I am not always, neither doth he always ſtand in need of being helped; but the Negative Precept goes further, for I ſtand bound never to hurt him, to do him Wrong and Injury at no time whatſoever. This I now take notice of in relation to the Third Commandment, not to take the Name of the Lord in vain, which I ſhall have occaſion to ſpeak of, as being the Ground which in this matter I am to go upon, for therein the Abuſes of an Oath are forbidden, and 'tis Abuſed in Two ways: 1*ſt*, In the Taking, 2*ly*, In the Keeping thereof. In relation to the Firſt, as to the matter, for it's Object or Subject, for the Object, the Thing or Perſon Sworn by; for the Subject, whether Affirmative or Promiſſive: As to the Firſt, the Thing muſt be True, and the Oath Neceſſary, not Trivial, which deſerves not an Oath. As to the Second, the thing Promiſed ought not to be either Impoſſible, or Unlawful: As to the manner of uſing the Oath, it muſt not be taken 1*ſt*, Ignorantly. 2*ly*, Without Cauſe, or juſt Inducement thereto. 3*ly*, Irreverently. 4*ly*, Ragingly, or in the bitterneſs of Paſſion. 5*ly*, Maliciouſly, with a Deſign of Hurting any Man. 6*ly*, Nor Falſly.

Have

Have a great Care of Negative Oaths, wherein lays a great danger of Forſwearing, therefore not to be tendered nor taken, for they can be no Proofs, oniy ſometimes ſtrong Preſumptions: Indeed, one may well ſay, I never heard ſuch a man ſay ſo, or, I never ſaw him do ſo, but no man may ſay, He never ſaid or did ſo; he might ſay and do ſo, though you never heard or ſaw him ſpeak or do't. A Negative Aſſertion may by a good Conſequence be drawn from a Poſitive thus, Such a man, at ſuch a time, to my certain Knowledge, was in the City, therefore at the ſame time he was not in the Countrey, for at once he could not be in both places; but I may not Swear, ſuch a one, at ſuch a time, was not in the City, becauſe I did not ſee him, for he might be there and you not ſee him, only in this Caſe, if the place be within ſuch a narrow compaſs, that he cannot be in't when you are there but you muſt ſee him; as for Inſtance: At ſuch a Day, and ſuch an Hour, we were Twelve at Table in ſuch a place, he was none of the Twelve, therefore he was not there, though one may ſay, he was not at Table, yet he may not ſay he was not in the Room, for he might be hidden in ſome ſecret part thereof. All this I ſay, to ſhew how Cautious men ought to be in point of Oaths; but I ſee this matter is ſo Copious, as I find it draws me very far, wherefore I muſt reſtrain it only to my preſent Purpoſe, namely Perjury.

Perjury is, when God is called upon for a Witneſs to an Untruth, which the Prophet ſpeaks of, (c) *Hear ye this, O Houſe of Jacob, which Swear by the Name of the Lord, and make mention of the God of Iſrael, but not in Truth, nor in Righteouſneſs.* And 'tis Perjury either when one Sweareth that to be true, which he thinks, or knows to be Falſe, or that to be Falſe, which he thinks or knows to be True; or elſe when he Swears to do that which he doth not intend to perform; or afterwards, upon Second Thoughts, and for ſome Wordly Conſiderations, thô he at firſt intended, yet breaks his Oath and Promiſe; this is expreſly Forbidden; (d) *Ye ſhall not Swear by my Name falſly, neither ſhalt thou Prophane the Name of*

c *Iſai.* 48. 1.

d *Lev.* 19. 12.

of thy God. A Crime ſo odious unto him, as the contrary Vertue is ſo acceptable, that for the ſake of thoſe that are endued therewith, God forbears inflicting his Puniſhments upon Cities and Nations, theſe ſtand in the Breach when God is ready to break in, we have his Word for it, (e) *Run ye to and fro thorough the Streets of Jeruſalem, and ſee now, and know, and ſeek in the broad Places thereof, if ye can find a Man, if there be any that executeth Judgment, that ſeeketh the Truth, and I will pardon it.* Judges are Sworn to judge according to Law, and to do Juſtice, and Witneſſes to Swear the Truth, yet ſaith God there, (f) *Though they ſay the Lord liveth, ſurely they Swear falſly.* Would to God that was not ſo True as 'tis here! But now there is as much Cauſe as ever, for God to Expoſtulate among other things, (g) *Will ye Swear Falſly?*

e *Jer.* 5.1.

f *verſe* 2.

g *chap.* 7.9.

So then, Perjury is a Falſe Swearing, or a known or imagined Untruth, Confirmed by Oath with Deceit, which was either Purpoſed and Intended before the Oath was made, or Reſolved on afterwards, which doth contain Two Things.: Firſt, the Matter, which is an Untruth; and the Manner, that gives Being to't, a falſe Oath with a Deſign and againſt Knowledge. Now, there is a Logical Untruth, when we do not ſpeak as the Thing is, or when our Speech doth not agree with the Truth of the thing: There is a Moral Untruth, when our Speech agrees not with our Mind; that is, when we Speak not as we Think or Know, and this laſt chiefly makes the wilful and malicious Perjury; for one being impoſed upon, or miſtaken, may happen to Swear an Untruth, which he believes to be a Truth, and ſo it may be called a Raſh and Prophane Oath, yet not ſtrict Perjury, becauſe the Speech agrees with the Mind, though not with the Truth of the thing: And thus, though a Man Swears that which is Falſe, yet may not ſtrictly be ſaid to Swear Falſely, becauſe without a Deſign to Deceive. However, though herein the Sin be the laſt, yet ſtill a Sin it is, that from men deſerves Puniſhment, by reaſon of the Evil Conſequences; for ſometimes a Man's Life and Fortune may happen thereby to lay at Stake; beſides, that this is the way, namely,

namely, fear of Punishment, to make men more Cautious how, and what they Swear, 'tis the ready and proper way, to speak in *David*'s words, (*h*) to have *The Mouth of them that speak Lies to be stopped*. And this is the more to be minded, that in such Cases the Cause is not only between Man and Man, between the Subject and the King, whose Office is to punish the Guilty, but chiefly between God and Men, whose Holy Name is thereby abused; for the end of Perjury, whether Assertory or Promissory, is Falsehood and Deceit. If Vain Swearing be a Sin, much more False Swearing.

h *Psal.* 63. 11.

Several Questions are put about matters of Oaths which here I shall not meddle with, because not to my purpose, as whether unlawful or unpossible Oaths are Binding, which I conclude for the Negative, and whether violent and extorted, which I declare for the Affirmative, if only they import a Wordly Cause and no detriment to God's Glory, for which (*i*) *David* is my Security, nor to other man's Rights.

i *Psal.* 15. 4.

Of all Sins, Perjury is one of the most grievous and abominable, and he that commits it, is not Satisfied to make himself a Lyar, but also must proclaim himself to be such with a Witness: To call the God of Truth to be a Witness to a Lie, which no Man of Honour could endure of himself, is to call and in as much as in one lyes, to make God a Lyar like himself, which is the highest degree of Blasphemy for [*k*] *God cannot Lie*, this is to Rob him of his Truth, one of his most Essential Attributes, which he is so tender of, and to deprive him of his Nature, for take away Truth from God, and he ceases to be God, for his true Character, and Mark of Distinction from all, is to be the True GOD. And if God himself [*l*] upon the Mount, amidst Lightning, Thunder, Fire, a Cloud, Blackness, Darkness and Tempest, with the Voice of a Trumpet, exceeding loud, declared he will not hold him Guiltless that taketh his Name in Vain, that is, he will not leave them Unpunished, what will he not do to him who, in the highest degree, doth thorough Perjury Prophane it, seeing he Thunders such a Threatning against the least degree thereof? And 'tis observable

k *Tit.* 1. 2.

l *Exod.* 19. 26. *Heb.* 12. 18.

ble that the Word in the Original, [*in Vain*,] which in the Chaldaick, Syriack, and Arabick, is rendered, Falſely, with a Lie, Precipitently, or Raſhly, ſignifies the Breach of that Commandment in the leaſt Degree: But we are to take a ſpecial Notice of the dreadful Penalty contained in the reaſon annexed to the Commandment, that God will not leave this Sin unpuniſhed, that he will not juſtify, cleanſe, and expiate, according to the Expreſſions of the other Languages we named but juſt now. And this is the only Precept whereunto ſuch a Threatning is annexed, to ſhew how deteſtable that Sin is in the ſight of God; this is (*m*) *David*'s Expreſſion, when he gave *Solomon* charge about *Shimei*, hold him not Guiltleſs, that is Puniſh him: So as to Perjury, though men neglect to Puniſh it yet as to the Sinner he ſhall not eſcape his juſt and fearful Judgment, for as the Sin is Grievous, ſo God will Grievouſly puniſh it: And if taking his Name in Vain, by abuſing it in every Trifle, is to meet with ſo ſevere a Judgment, as we ſaid before, ſo I ſay again, what will it be, and how heavy, when that Holy Name is by ſome men Impiouſly made uſe of to Confirm their Lies.

(m) 1 *Kings* 2. 9.

In that Third Commandment, by the *Name* of God, are underſtood his Nature, Attributes, Works, Word, and all Divine Perfections, whereby God hath made himſelf known unto us: As we are Forbidden to Abuſe, ſo are we Commanded to make a Right Uſe thereof, which conſiſts in the inward Frame, and Religious Diſpoſition of our Souls, in the Reverence we expreſs in our Words, and Diſcourſes about it, and in the Study we make, how to Promote it in our Lives and Converſations; that is, both Inwardly and Outwardly, in the Antecedent, Concomitant, and Conſequent Circumſtances thereof.

By the word to *take*, is meaned to ſpeak, uſe or mention it: Men are known by their Names, ſo by God's Name, God himſelf is to be underſtood; and to give Men a warning I cannot too often mention, how herein God naming the ſmaller fault in taking his Name in vain, declared the hainouſneſs of the greater, for if taking only his Name in vain be a Sin, how abominable is it, when 'tis Blaſphemed or uſed to confirm a lie: Not only the mentioning God's Name where it ſhould not be uſed, that is, when there is no juſt cauſe for it, is forbidden, but alſo chiefly the abuſing or uſing it amiſs, when we
a *Pſal.* 99. 3. ſhould do it with fear and holineſs, (*a*) for *his Name is great and terrible*, and (*b*) *'tis a glorious and a fear-*
b *Deut.* 28. 58. *ful Name*, yea (*c*) *a glorious name to be bleſſed for ever*: (*d*) *Holy and reverend is his Name.* That
c *Pſal.* 72. 19. holy Name, (*e*) *The Lords name is to be praiſed from the riſing of the Sun unto the going down of the ſame,*
d *Pſa.* 111. 9. and *bleſſed from this time forth and for evermore*; But falſe Swearers, inſtead of bleſſing they curſe it,
e *Pſal.* 113. 2, 3. and if ſome, only for taking God's holy Name in vain, be called his Enemies, for ſaith *David*, (*f*)
f *Pſal.* 139. 20. *Thine Enemies take thy name in vain*, much more they who curſe it.

By reaſon of the importance of this matter I ſhall now by the Grace of God in few words declare the meaning of that third precept whereof the end is, that God will have the Majeſty of his Name to be moſt Sacred unto us, and ſo muſt not be deſpiſed or unreverently prophaned: Hence followeth our duty, to uſe it with a Religious veneration: So that we muſt think or ſpeak nothing of God's Nature, Attributes, Works, Word and Ordinances, but with an awful Reverence, much leſs make uſe of it for ſelf ends or worldly Intereſt; but with a true ſenſe and tenderneſs of heart; never mention any thing relating to God, but therein admire and adore his Wiſdom, juſtice, Goodneſs and power; and when others are wanting therein, we may charitably warn them of their duty, which if ſlighted, the occaſions of coming into ſuch Companys muſt be avoided, not to be hearers and Wittneſſes of the diſhonour put upon God, and diſparagement to our holy Religion

the

the true Chriſtian Reformed Proteſtant: for ſuch Men when once God hath left them to themſelves, they harden themſelves, turn the acts of Sin into an habit, then the cuſtom of ſinning takes away the feeling of Sin, from one ſin they fall into another, they daily (*g*) *Wax worſe and worſe*, ſo except God gives them Repentance they cannot (*h*) *recover themſelves out of the ſnare of the devil who are taken captive by him at his will*, and *they cannot* (*i*) *ceaſe from ſin.* This I inſiſt upon to ſhew the neceſſity of avoiding evil companys which corrupt good manners and are ſnares to draw Men into Drunkenneſs, Whoredom, Impiety, Swearing, Curſing, Forſwearing, Blaſphemy, *&c.*

g 2 *Tim.* 3. 13.
h *Chap.* 2. 26.
i 2 *Pet.* 2. 14.

Now if there be ſo much evil when Men do raſhly and unreverently take God's holy Name into their lips, how much more then when 'tis made uſe of for wicked ends? And if God in this Precept doth exclude, as he doth, from pardon thoſe who take his Name in vain, how much more thoſe who ſlight, deſpiſe and prophane it to ſerve their own turns, and as we hinted before, an Oath is a calling upon God to be a Wittneſs of the truth of what we ſay, or of the ſincerity of our intention in what we promiſe. So Men ought to be very cautious of affirming nothing but what they know to be true, and have a great regard to the nature and greatneſs of an Oath wherein God is taken to Wittneſs againſt the Soul of the Swearer if he deceiveth. And as a falſe Oath ought to be avoided, ſo a due conſideration ought to be had in taking of a lawful one, and this ſhould be in a legal way, I mean when lawfully called and upon a neceſſary Account; which, as I ſaid before, is part of God's Worſhip as expreſſed in the Prophecy about the call and confederacy of the (*k*) *Aſſyrians* and *Egyptians* with *Iſrael*, *They ſhall ſwear to the Lord of hoſts*, that is, ſerve and worſhip him, for, *in that day ſhall five Citys in the land of Egypt, ſpeak the language of Canaan*, and (*l*) *he that Sweareth in the Earth ſhall ſwear by the God of truth*, again; (*m*) *And it ſhall come to paſs, if they will diligently learn the ways of my people to ſwear by my Name, the Lord liveth as they taught my people to*

k *Iſa.* 19. 18.
l *Chap.* 65. 16.
m *Jer.* 12. 16.

ſwear by Baal, then ſhall they be built in the midſt of my people.

When human Teſtimonies are failing, our refuge is in going to God and calling him to Wittneſs, for he is the Eternal and unchangeable Truth, not only the right and proper Wittneſs, of the Truth, but as the only aſſertor thereof, who alone can bring to light the hidden things of darkneſs; for (n) *he knows our thoughts afar off*, and is the only ſearcher of the heart, wherefore that makes him ſo jealous and angry when that which belongs only to him is transfered to the Creature or to Idols, that makes him ſo heavily complain and threaten, [o] *how ſhall I pardon thee for this, thy Children have forſaken me and ſworn by them that are no Gods?* That is, worſhiped them, which I will not pardon, and the reaſon why he will not pardon is ſet down lower, *They have belyed the Lord*, called him to be Witneſs to their lies, ſworn falſely in his Name. O the ſad condition of perjured men, they think all is well with them, but God hath found them out and points at them, (p) *becauſe ye have ſaid we have made a Covenant with death, and with hell are we at agreement, when its overflowing ſcourge ſhall paſs thorough, it ſhall not come unto us*, and the ground of all this confidence or carnal ſecurity is this, *for we have made lies our refuge, and under falſehood have we hid our ſelves.* But men muſt have a great care not to turn into Iniury and contempt of God that which is intended for his honour and ſervice, for Oaths were inſtituted as for peace among men, ſo for the honour and glory of God, wherefore 'tis one of the Ten Commandements, and one of the firſt table as immediately relating to God; and as Princes and Magiſtrates are keepers of both Tables of the Law, ſo they and thoſe under them, as 'tis their duty, ought to have a care, that that which is intended for his glory be not turned to his diſhonour, as 'tis a moſt wicked impiety when Men ſwear falſely by God's Name, ſo 'tis a ſinful compliance and unpardonable neglect for thoſe whoſe duty 'tis to puniſh ſuch crimes, not to do it, for God is deprived of his Nature and of his Truth when he is made or ſuffered to be made an Wittneſ

n *Pſal.* 139. 2.

o *Jer.* 5. 7.

v. 12.

p *Iſa.* 28. 15.

to

to and approver of a lie, whereby his glorious **Name** is moſt abominably prophaned.

Perjury and Falſe Swearing which as it was the occaſion, ſo 'tis the chief ſubject of the preſent diſcourſe, is of ſo high a concernment, that of the Ten Commandements it takes up no leſs then two, for as in the Third we are forbidden to *take the Name of God in vain*, ſo in the Ninth we are prohibited to *bear Falſe Wittneſs againſt our Neighbour*: See how both theſe, God's Honour and our Neighbour's Safety are twiſted together, for as thereby ſuch men ſin againſt God, ſo they extreamly wrong their Neighbour, which is contrary to that rule of Juſtice contained in our Saviours Sermon upon the Mount, *all* (q) *things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the Law and the Prophets.* Now certainly no Man would have another to Swear him falſely out of his good Name, Liberty, Fortune and Life, therefore they ſhould not do ſo to others: But this People care neither for the Law nor the Prophets, nor for Jeſus Chriſt or God himſelf, if Falſe Swearing againſt and wronging our Neighbour in private be forbidden, much more in publick in a Solemn way, under notion of Juſtice and in Courts of Judicature, whereby every thing a Man hath is laid at Stake. Poor (r) *Naboth*, by two Falſe Wittneſſes, who are well and properly called *Sons of Belial*, was Sworn not only out of his Vineyard, but alſo out of his Life: for indeed one who is a Falſe Wittneſs to Swear another out of his Eſtate, will make no difficulty to Swear him out of his Life. If there had been no Falſe Wittneſs, the High Prieſt, Scribes and Phariſees had wanted a pretence to accuſe our Bleſſed Saviour which to compaſs (ſ) *they ſought for falſe Wittneſſes*, and therein found an occaſion to put him to death, according to the Prophecy long before, [t] *Falſe Wittneſſes did riſe up, they laid to my charge things that I knew not*, as *David* had alſo ſaid before, [u] *Falſe witneſſes are riſen up againſt me.* This generation of Men were of all Ages, as old as the Devil their Father who from the beginning was a Liar, and is the [w] ſlanderer and falſe accuſer of God's People, as we

q *Mat.* 7. 12.

r 1 *Kings* 21. 10, 13.

ſ *Mat.* 26. 59.

t *Pſal.* 35. 11.

u *Pſal.* 27. 12.

w *Job* 1. 6, 7. *Rev.* 12. 10.

we see it in the case of *Job*. Certainly God will avenge himself and Men for that wherein they are so abominably wronged in every thing belonging to them, even in the Mind and Judgment of some who thorough false swearing are imposed upon, for the perjured Man doth cheat and deceive, seduce and impose upon Reason it self, both to the Ruin of private men, and overthrowing of whole Nations, for not only some privave men, but also the publick doth suffer: Some *Jews* do write how when upon Mount *Sinai* the Tables were given, as soon as the Law againſt Perjury was pronounced the whole World was shaken, as if this had been the most important of all.

If Men would but read and consult Scriptures thereby to be guided and make God's Word their rule, there would not be so much cause in the World to complain as there is, about this matter: They might read how positive, how clear and how full it is thereupon: They might find therein grounds enough to be diſſwaded from it, the hainousness of the Sin that ends in blasphemy, its Character of those who commit it namely God's Enemies, [x] *Thine Enemies take thy Name in vain*, the Curse they undergo, the punishment they must expect, and so many more such Circumstances which attend that sin: How many in the World that make no Conscience at all to swallow down an Oath, who know not, mind not and care not for the bitter Consequences thereof, a hundred to one are such, for there are more wicked then good and honest Men, and this thing, our Juries should seriously consider of, and weigh more then number Evidences.

[x] *Psal.* 139. 20.

Though there be some in the World who, like the unrighteous Judge, fear neither God nor Man, or if they do, rather Man then God; yet these few things I shall lay before those who happen to read these lines and may be concerned in what I say: we have to do with a just and true God, who seeth, heareth and remembereth all, and will call us all to an account for what we think, speak and do, for after Death follows Judgment; we all must certainly die, the time when, we know not, for we have no certain

certain leaſe of our lives, all our days are in God's hand. So a Forſworn Man may happen to go out of this World with a Falſe Oath in his mouth, and thus appear before God to receive his private Judgment, and then O fool though thorough Perjury thou ſhouldeſt gain the whole World what profit is it for thee if it be with the loſs of thy Soul? (*y*) *For the Lord our God is a conſuming fire, and a jealous God*, of his Name, of his Honour, and of his Truth, naked ſuch as it is, without painting or diſguiſing, how beautiful is it in it ſelf unſtained, 'tis an Attribute ſo Eſſential and ſo acceptable to God as belongs to the Nature and to the Three Perſons, the God of Truth, Chriſt the Truth, the Spirit of Truth, and that excellent Truth ſo much commended by St. *John* in his 2*d*. and 3*d*. Epiſtles.

y *Deut.* 5. 24. *Chap.* 9. 3. *Heb.* 12. 24.

The Law, (*z*) ſaith Scripture, *is made for liars for perjured perſons*, and the worſt ſort of Men; ſo according to this Law they ſhall be judged, in the mean time God in his word doth not ſimply forbid the crimes of Lying and perjury, but thunders Threatnings againſt thoſe who commit them, 'tis ſaid, (*a*) *Thou ſhalt not forſwear thy ſelf*, and *ye ſhall not ſwear by my Name falſely*, and among other grievous things for which God calls people in queſtion this is one, (*b*) *Will ye ſwear falſely*, and if to convince thoſe that are ſuch, you want Evidences, I will help you to ſome without exception, for (*c*) *I will come near to you to Judgment, and I will be a ſwift Witneſs againſt falſe Swearers*, and he will himſelf Judge not only falſe Wittneſſes but alſo corrupt Judges and Juries. Take notice of a Temporal judgment upon this account, (*d*) *I will bring forth ſaith the Lord of hoſts a Curſe into the houſe of him that ſweareth falſely by my Name and it ſhall remain in the midſt of his houſe, and ſhall conſume it with the Timber thereof and the Stones thereof.* This is Lightning, Thunderbolt and fire from Heaven, and I doubt we have here too much cauſe with the Prophet to ſay, *becauſe of Swearing*, Curſing and Forſwearing, (*e*) *the land mourneth*: This is one of our Loud and Epidemical Sins, which hath brought upon us the many Judgments we labour under.

z *Tim.* 1. 9, 10.

a *Mat.* 5. 33. *Exod* 20. 7. *Levit.* 19. 12. *Deut.* 15. 21.

b *Jer.* 7. 9.

c *Mal.* 3. 5.

d *Zech.* 5. 3, 4.

e *Jer.* 23. 10.

As God hath ſaid he will be a Wittneſs againſt Falſe Swearers, ſo he hath declared he will be Judge too. (f) *God ſhall Judge the World in Righteouſneſs, he ſhall miniſter judgment to the People in uprightneſs.* 'Tis as if he had ſaid, I will be a juſt Judge: And thus with *Abraham* we may ſay, (g) *Shall not the judge of all the Earth do Right.* Now if God judge in Juſtice without Mercy, who can ſtand in Judgment? (h) *We are ſure*, ſaith the Apoſtle, *that the judgment of God is according to truth againſt them which commit ſuch things*, as are named in the latter end of the foregoing Chapter amongſt whom are *Covenant breakers*, that is, perjured perſons, and ſuch others as make no Conſcience of their ways, and *changed the truth of God into a lie.* (i) *Therefore ſaith the Lord, the Lord of hoſts, the mighty one of Iſrael: Ah, I will eaſe my ſelf of mine Adverſaries and avenge me of mine Enemies.* But who are thoſe Adverſaries, who are thoſe Enemies? in the foregoing verſe they are thus deſcribed, *Every one loveth gifts, and followeth after rewards: they Judge not the Fatherleſs, neither doth the Cauſe of the Widow come unto them.* Theſe are their Sins, theſe Things they Commit and Omit, therefore upon them will I viſit their Injuſtices, whether they be Witneſſes in Swearing Falſely, or Judges in perverting Judgment.

f *Pſal.* 9. 8.

g *Gen.* 18. 21.

h *Rom.* 2. 2.

i *Iſai.* 1. 23. 24.

The Great Day of the General Aſſizes of the World is coming on, when we all, Judges, Juries, Witneſſes, Plaintiffs and Defendants, muſt ſtand at the Bar, and then God ſhall want no Witneſſes, but the Guilty Mens Conſciences, which now are Aſleep, and Seared with a hot Iron, will Awake, be Quickned, and fly into their Faces, and be as a Thouſand Witneſſes to Convict, as many Judges to Condemn, and as a Thouſand Executioners to Torment them; the Devil himſelf, who is here a Seducer, will then be an Informer, and Accuſer: Now we are aſſured, that (k) *God hath appointed a Day, in the which he will Judge the World in Righteouſneſs, by the Man whom he hath Ordained*: Such a Man as is God alſo, that knows all things, and needeth not that any one ſhould tell him what is in Man, for he ſearcheth the Heart, and tryeth the Reins, and this God-Man, Judge

k *Acts* 17. 31.

of

of the World, is named elſewhere; (*l*) *For we muſt all appear before the Judgment-ſeat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether it be Good or Evil*; called (*m*) *the Judgment of the great Day*, though many wiſh there was no Judgment Day, yet 'tis ſuch a Truth as they may not deny, and the Thoughts thereof ſhould make all wicked Men to Tremble, if they be not worſe and more hardned than (*n*) *Felix*, an Heathen was, who Trembled when *Paul* reaſoned of Judgment to come.

l 2 *Cor.* 5. 10. *and* *Rom.* 14. 10.

m *Jude* 6.

n *Acts* 24. 25.

And now let firſt the Judges hear their Charge, what is their Duty here, and what ſhall be Required of them hereafter; I mean not only the Judges upon the Bench, but alſo the *Juries*, whoſe Verdict is the Sentence, and only in point of Law are guided by the Judges: The Thing ought to anſwer the Name, 'tis called *Verdict*, quaſi *Verum Dictum*, therefore let it not be *Falſum Dictum*, a Falſe and Unjuſt Sentence, thorough Seduction of the Judgment, or Bribery; for Judges, ſuch as indeed they are, ought not to be influenced by any corrupt Practiſes, whether Judges upon the Bench, or Jury-men in the Court; (*o*) *Therefore be Inſtructed Ye Judges of the Earth*, which is a Charge by *David*'s Pen, given by the Judge of all the Earth. And hear what ſaith upon the matter, the great Law-giver under God, I mean *Moſes*, (*p*) *And I charged your Judges at that time ſaying, Hear the Cauſes between your Brethren, and Judge righteouſly between every Man, and his Brother, and the Stranger that is with him. Ye ſhall not Reſpect Perſons in Judgment, but ye ſhall Hear the Small as the Great. You ſhall not be afraid of the Face of Man, for the Judgment is God's.* Herein they were told of the Duty of their Office, firſt to hear, which muſt neither de denyed nor delayed, and according to what they hear, they are bound to judge juſtly, whether between Jew and Jew, or between Jew and a Stranger, for Juſtice ought equally and impartially to be render'd unto all, without any Byaſs, or Regard of Perſons in Judgment, whether Friends or Enemies, Relations or Strangers, Great or Small, Poor or Rich; and becauſe ſome men are often apt

o *Pſal.* 2. 10.

p *Deut.* 1. 16, 17.

to be dazled and influenced by the greatneſs and wordly Advantage of others, either out of Intereſt, Love, or Fear; here Judges are charged not to mind any ſuch thing, nor to ſuffer themſelves to be wrought upon by any ſuch outward Advantages and wordly Conſiderations, and the Reaſon is given in the Text, *For the Judgment is God's*, and not Man's. The Heathens in their Hieroglyphicks, repreſented Juſtice, one of the Four Moral Cardinal or chief Vertues, by the Figure of a Woman Blindfolded, and holding Scales in her Hand, the firſt to ſignify, ſhe ought not to look upon, or ſee any thing in the Parties to Byaſs her Judgment, the ſecond that the juſtice of the Cauſe, without any regard to the Perſon, muſt decide the Diſpute, and both to require an Impariality in the Judge, always looking on God as preſent with them: (q) For *God Judgeth amorg the gods.*

q *Pſal.* 82, 1,

In *Jetro*'s Prudent Advice to *Moſes*, about Judges, he mentioneth Four Qualifications, required in all that are in ſuch a ſtation, (r) *Able Men, ſuch as fear God, men of Truth, hating Covetouſneſs.* Firſt, Men endued with Knowledge, and Underſtanding, which are natural Parts, neceſſary for thoſe that are in ſuch places; for elſe, how can they that want judgment in themſelves, be competent Judges over others? The Underſtanding is the Light of the Soul, whereby it muſt be guided, and which without it lyes in Darkneſs, wherefore it concerns thoſe that appoint Judges to make choice of ſuch as God hath fitted for the place, and given them Endowments proper for it: But this is not enough, all Natural Gifts are defective without Grace, therefore the Heart of Judges ſhould be Sanctified with the *Fear of God*: This ought to direct their Knowledge, and here muſt be the Ground of all their Judgments. And as the Underſtanding ought to be Sound, and the Heart Upright, ſo muſt the Conſcience to love, ſearch, find out, and judge according to Truth, be very wary and cautious to do nothing againſt it, rather deteſt, abhor, and puniſh all Lies, Falſhood, and any thing conttary to't. Beſides theſe, they muſt not want Moral Vertue, but avoid things contrary there-

r *Exod.* 18. 21.

thereunto. Now Juſtice is one of the Four Moral Vertues, and as nothing is ſo apt to pervert it, as Covetouſneſs, for it makes men ſeek after Bribes, and both Blindeth the Eyes, and Corrupteth the Heart, ſo they that are appointed to do Juſtice, ought not only to be free from, but alſo to (s) *Hate Covetouſneſs*, which by the Apoſtle is well called *Idolatry*, becauſe Riches is the god of, adored and ſerved by the Covetous Man; in few words, the ſame Apoſtle calls the Love of Money, which is Covetouſneſs, *the Root of all Evil.* This is the moſt pernicious Rock of all which Judges can run upon: This very ſame Sin, though they had every other Quality for the Place, doth Unqualify them for it, and highly declares them Uncapable of: Except they hate Covetouſneſs, all other good Qualities are Inſignificant; and it is Pity, a great Shame, and Scandal to any Court of Judicature, that any one, who ever was Branded with, and Convicted of Bribery, ſhould be ſuffered to ſit upon the Bench, and have Daily Occaſion to ſatisfy his Covetouſneſs, and Pervert Juſtice and Judgment; of ſuch ſpeaks *David*, when (t) he ſaith, *Their Right-hand is full of Bribes*, but *Fire ſhall Conſume the Tabernacles of bribery*, Job. 15. 34.

s 1 *Coloſs.* 3. 5.

t *Pſalm* 26. 10.

We have in Scripture another moſt conſiderable Charge, though to the ſame Purpoſe as *Moſes*'s, in King *Jehoſhaphat*'s Inſtructions to his Judges, thus; (u) *And he ſaid to the Judges, take heed what ye do, for ye judge not for men, but for the Lord, who is with you in the Judgment: Wherefore let the fear of the Lord be upon you, take heed and do it, for there is no Iniquity with the Lord our God, nor Reſpect of Perſons, nor taking of Gifts.* This is very full and comprehenſive, firſt to ſhew how Cautious Judges and Juries muſt be of what they do, not to be Raſh, or Haſty, or Corrupt in their Judgments; and though they be appointed by men as Princes, *&c.* as thoſe Princes and Kings themſelves are appointed by God, ſo Juſtice is Originally in and derived from God, for that ſaying of Divine Wiſdom of the Son of God, is moſt true; (w) *By me Princes Rule, and Nobles, even all the Judges of the Earth, by me Kings*

u 2 *Chron.* 19. 5, 6, 7.

w *Prov.* 8. 15, 16.

reign, and *decree Juſtice*. Not only from, but by me, in my Name and Authority: Wherefore *Jehoſhaphats* Reaſon is very true; Firſt, Negatively, [Ye judge not for men,] Then Poſitively, [but for God] with this weighty Conſideration, that God is with them in the judgment. If Judges ſhould judge for Men, that is, for thoſe who appointed them for that Office, then they would judge for the Abſent, for Princes who gave them their Places are not preſent at their judgments, and therefore if they have a mind to know what paſſes in ſuch Courts, they ſtand in need of being informed by others, for they cannot know it by themſelves, but when they judge for God, 'tis for him who being every where, is always with them, heareth, ſeeth, and obſerveth all their Proceedings, and knows all by himſelf, and therefore needs not being informed by men of what paſſeth there; (x) for, *There is not any Creature*, or thing, *that is not manifeſt in his ſight, but all things are naked and opened unto the Eyes of him with whom we have to do*. Therefore Judges in the Diſcharge of the Duty of their places, ought to look upon, and eye God, and not men, or at leaſt God chiefly and primarily: Wherefore this good King *Jehoſhaphat*, would have not the fear of himſelf be upon his Judges, as if he would turn them out of their places, or undergo his Diſpleaſure, if they did not Right, but he would work upon them out of a more noble and higher Motive, not out of a Principle of Intereſt, but of Conſcience, and that makes him point at the very Spring of all Juſtice, Equity, Rewards and Pains, when he ſaith, let the Fear of God be upon you; and they ought to have a great care, and it ought to be their whole and conſtant Study to do't, by a Reaſon drawn from the Purity of the Nature and Actings of God, for there is no Iniquity with the Lord our God, as the Spring is, ſo the Streams derived from it, ought to be: God's Repreſentatives upon Earth, in adminiſtring of Juſtice, ought to imitate him, and not ſuffer Juſtice, which is pure in it's Source, to be corrupt and defiled by themſelves, as the Pipes thorough which it is conveyed; for as it is Written, *Be ye Holy as I am Holy*, ſo they are Commanded, *Be ye Juſt, for I am Juſt*, or elſe,

x *Heb.* 4, 13.

elſe, thorough his juſt Judgment, they may happen to be Infatuated and deprived of their Underſtanding, a heavy Puniſhment, for (*y*) *God maketh the Judges Fools.* y *Job.* 12. 17.

Now, as to Witneſſes, beſides what I have already ſaid upon the matter, the Charge is, (*a*) *Put not thine Hand with the Wicked, to be an unrighteous Witneſs.* a *Exod.* 23. 1. Which argues, how ſometimes there is amongſt the Wicked a Combination to be falſe Witneſſes, to pervert Right and Juſtice: (*b*) *Be not a Witneſs againſt thy Neighbour without Cauſe, and Deceive not with thy Lips,* Without a juſt Cauſe, and a lawful Call, men ought not to intrude to be Witneſſes againſt any one; no Enmity, Envy, or Jealouſy ſhould prompt us to it, but when we are Summoned, then have a care not to tell Lies, but to ſpeak the Truth from the Heart. The Ninth Precept is very Poſitive and Univerſal, renewed and confirmed in ſeveral other places, (*c*) *Not to bear falſe Witneſs.* The Character which *Solomon* gives of a Falſe Witneſs is this; (*d*) *A Man that beareth falſe Witneſs againſt his Neighbour, is a Maul, and a Sword, and a ſharp Arrow.* A Dart, a Hammer, and not barely an Arrow, but a Sharp one, all theſe Offenſive Arms, whereof ſome break things in pieces, others divide, and this to ſhew the Mortality of the Wound, made by ſuch Falſe Tongues. Now, ſuch Villanies as theſe are the more Abominable, becauſe there is nothing to be pleaded for, to excuſe it, 'tis no Miſchance, no Ignorance, no Miſtake, nor Infirmity, but it proceeds out of a rotten Principle, out of a corrupt Spring from the Heart, wherein it is deſignedly, deliberately, and maliciouſly Contrived and Hatched: *For,* ſaith the Lord *Jeſus, out of the Heart proceed,* among other horrid Sins, (*d*) *Falſe Witneſs and Blaſphemies.*

b *Prov.* 24. 28. c *Exod.* 20. 16. *Deuter.* 5. 20. *Matth.* 19. 18. *Luke* 18. 20. *Rom.* 13. 9. d *Prov.* 25. 18. d *Matth.* 15. 19.

The wiſe King makes a compariſon and ſhews the difference between the true and the falſe Witneſs, ſometimes with joyning them together in the ſame verſe, as thus, (*a*) *He that ſpeaketh truth ſheweth righteouſneſs: but a falſe wittneſs deceit.* One is a juſt man the other a deceiver. Again, (*b*) *A faithful wittneſs will not lie, but a falſe wittneſs will utter lies:* At other times he ſpeaks of them diſjointly

a *Prov.* 12. 17. b *Chap.* 14. 5.

and

and ſeparatly, that we may the better know whom to truſt and value, and whom not, out of that contrariety, oppoſition and antipathy which is between them, (c) thus, *A true witneſs delivereth ſouls* from Trouble, Vexation and Oppreſſion, which the falſe one doth promote and encourage, for *the deceitful ſpeaketh lies*, [d] *an ungodly witneſs ſcorneth judgment*, both Juſtice and Puniſhment, but a godly witneſs makes Conſcience of an Oath, and of all his ways, and ſaith with *David*, [e] *My fleſh trembleth for fear of thee, and I am afraid of thy Judgments.* Becauſe Men are apt enough to follow evil Examples, and to do as they ſee others do, to ſwim, as we uſe to ſay, with the ſtream as if for company ſake to do as many others, could juſtify, at leaſt excuſe our faults: God to prevent ſuch an unſound notion, and hinder that pernicious practiſe, hath declared his mind thus, (f) *Neither ſhalt thou ſpeak in a cauſe to decline after many to wreſt judgment*, this in the beginning of the ſame verſe he forbiddeth, and calls it, *to follow a multitude to do evil*: But to make an end of this part of my Diſcourſe, I can ſhew home the foulneſs and deteſtableneſs of this Sin, no better then with adding what *Solomon* ſaith, (g) *Among the ſix things which the Lord doth hate, and the Seven that are an Abomination unto him*, they are almoſt if not all reduced to this wicked Sin, for *a lying Tongue* is one of them, *a falſe witneſs that ſpeaks Lies*, is another, and I think that under them are alſo to be found *hands that ſhed Innocent blood*, which a lying Tongue alſo doth, *an heart that deviſeth wicked Imaginations*; *feet that be ſwift in running to miſchief, and him that ſoweth diſcord among brethren*: Which all do ariſe out of the ſame Spring.

c *v.* 25.

d *Chap.* 19. 28.

e *Pſal.* 119. 120.

f *Exod.* 23. 2.

g *Prov.* 6. 16, 17, 18, 19.

We have ſpoken of the Diſtemper, now we muſt come to the Remedy: As the corruption of human Nature is ſuch that moſt Men will not out of a Principle of Love do Good, nor forbear doing Evil, therefore what Love cannot do, Fear muſt, *Oderunt peccare boni Virtutis amore, oderunt peccare mali formidine pœnæ*: Good men hate Sin becauſe they love Virtue, but bad men avoid it for fear of being puniſhed, wherefore a Law is neceſſary as a Curb,

for

for as the *Sanctions* thereof do promiſe Rewards to thoſe that keep it, ſo they threaten with Puniſhment the breakers thereof, and this is the way to reſtrain and keep them in aw: Law and Sin are relatives, for if there was no Law, there would be no Sin, for (*h*) *Sin is the Tranſgreſſion of the Law*, and (*i*) *By the Law is the knowledge of Sin*, and (*k*) *Where no Law is there is no Tranſgreſſion*, on the other ſide, if there was no Sin, there would be no need of Law, (*l*) for *The Law was added becauſe of Tranſgreſſions*, for, ſaith the Apoſtle, (*m*) *The Law is not made for a Righteous man, but for the Lawleſs and diſobedient.* Wherefore God to reſtrain this moſt wicked Sin of Perjury hath made Laws and appointed againſt it Temporal and Bodily as well as Spiritual and Eternal Puniſhments, or elſe as Impunity is an encouragement to commit Crimes, without theſe Temporal Puniſhments there would be no living in the world, for the Wicked do little mind Eternal Pains, 'tis Fear of the Preſent, that works upon them if any thing can; for this reaſon there are in the Word of God, heavy Judgments threatned againſt the Wicked in this kind, not only in the Third Commandment, as we already obſerved, but in other places too; (*n*) *A Falſe Witneſs ſhall not be Unpuniſhed, and he that ſpeaketh Lies ſhall not eſcape.* To tell Lies is very bad, but to tell it in God's Name, is worſt of all.

h 1 *John* 3. 4.
i *Rom.* 3. 20.
k *Chap.* 4. 15.
l *Gal.* 3. 19.
m 1 *Tim.* 1. 9.
n *Prov.* 19 5.

For thus;

--- *A Nomine Domini incipit omne Malum.*

God threatned it with Sword and Famine, and in his due time brought it to paſs: (*o*) *They have belyed the Lord*, ſaith the Prophet, *and ſaid, it is not he, neither ſhall Evil come upon us, neither ſhall we ſee Sword nor Famine.* Thus flattering themſelves in their vain and carnal Security; but hear what is added, (*p*) *Lo, I will bring a Nation upon you from far, O Houſe of Iſrael, ſaith the Lord, it is a mighty Nation, it is an antient Nation, whoſe Language thou knoweſt not, &c. they ſhall eat up thine Harveſt, and thy Bread, which thy Sons and thy Daughters ſhould eat, &c.* Theſe

o *Jerem.* 5 12.
p *v.* 15, 16, 17,

were

were the *Chaldeans*, who in time did the Work, when they Beſieged, Took, and Deſtroyed *Jeruſalem*. To this ſame Purpoſe, but more generally ſpeaks another Prophet, and this judgment to be by Fire, (q) that *ſhall conſume Timber and Stones*, as it had befallen the City which was Burnt, and one of the Reaſons of this judgments was, as there expreſſed, for *Swearing falſly by his name*. Upon the ſame Ground, the Prophet quoted juſt before, threatneth the Ruin of *Jeruſalem*, which happened in *Zedekiah*'s days, who had forſworn himſelf, for 'tis obſerved that when (r) *Nebuchadanezar* did ſet him upon the Throne, he *made him Swear by God*, which Oath he broke, and Perjured himſelf; which Perjury. how odiouſly taken by God, we may ſee it in the Prophet ſpeaking of the K of *Babylon hath made a Covenant with him, and hath taken an Oath of him, but he deſpiſed the Oath, and brake the Covenant*. But, ſaith God, *Shall he eſcape that doth ſuch things? or, Shall he break the Covenant and be delivered?* No, ſaith the Lord, *ſeeing he deſpiſed the Oath by breaking the Covenant, when he had given his hand, and hath done all theſe things, he ſhall not eſcape*. As it was juſtly Avenged on him. And this very Oath Sworn to an Infidel, becauſe in God's Name, God calls it his Oath, and with a ſtrong Aſſeveration threatneth a Puniſhment for it. *Therefore, thus ſaith the Lord God, as I Live, ſurely mine Oath that he hath deſpiſed, and my Covenant that he hath broken, even it will I recompence upon his own Head.* All was executed, and he heavily Puniſhed for it. God, to avenge the prophaning of his Holy Name, doth puniſh not only private Perſons and Families, but alſo Kings and Kingdoms; wherefore all are concerned in the Puniſhment thereof, and if men neglect to do't, God himſelf will ſet his Hand to't, and do the Work: If the Diſtemper be but Perſonal, the Puniſhment of that Perſon will ſatisfy God; but if it be Epidemical, then the Vengeance ſhall be General; nay, ſometimes the Innocent of that Crime are involved with the Guilty, as in the Caſe of the *Gibeonites*, though they had deceived *Joſhua*, with their Lies, yet notwithſtanding the People had a general Order to deſtroy all thoſe Nations,

q *Zech.* 5. 4.

2 *Chron.* 36. 13.

r *Ezek.* 17 13.

v. 15, 16.

v. 18.

v. 18.

Nations, 'tis ſaid, (*s*) *They Smote them not, becauſe the Princes of the Congregation had Sworn unto them by the Lord*; for they ſaid, *We have Sworn unto them by the Lord God of Iſrael, now therefore we may not touch them, leſt Wrath be upon us, becauſe of the Oath which we have Sworn unto them.* They underſtood what an Oath is, and how dangerous to break it, and how long after was the Breach of it by *Saul*, avenged? wherefore God ſent a Famine for Three Years, and being inquired by *David*, declared, it is for *Saul* and his *bloody Houſe, becauſe he Slew the Gibeonites.* So for this ſame Sin, the Breach of Oath, the whole Land ſuffered, and Seven of *Saul*'s Sons loſt their Lives to expiate for it. Among the ſeveral Inſtances we have in Scripture of God's ſignal judgments, for breach of Oaths, this is a conſiderable one. God's Anger was moved with a witneſs, and would not be appeaſed till after the *Gibeonites* had *Hanged before the Lord*, thoſe Sons of *Saul* (*t*) which by *David's* Command, had been delivered up to them, for then, and not before, the Lord *was intreated for the Land*; for thereupon the Famine ceaſed. Thus we ſee that where the Magiſtrates ſuffer Faults, eſpecially Perjuries to go unpuniſhed, there God's judgments lay upon the Land, for all that might be pretended to excuſe it, as here, for the *Gibeonites* had with a Notorious Lye, cheated and impoſed upon *Joſhua* and the People, (*u*) *Saul had done it in his Zeal to the Children of Iſrael and Judah*, and ſo long after the Oath had been Sworn. All this is, I hope, Sufficient to ſhew how God in his Law, not only Threatneth, but alſo actually Puniſheth the Abuſe of his holy Name thorough Perjury, in ſuch a publick and ſolemn a Manner, as whole Kingdoms and Nations are therein concerned. I pray to God that for that very Sin which is ſo common in the Nation, and no due care taken to prevent and Puniſh it; that Threatning of God by the Prophet *Jeremiah* already Quoted, doth not reach us to bring a Nation upon us, not from far, but from near, I mean that to whom belongs the Character of a *bitter and haſty Nation*, by the Prophet (*w*) given the *Chaldeans*, for our Neighbours in their Nature are Haſty, and in their Succeſſes Bitter and Inſolent. Once God

s *Joſh.* 9. 15, 16, 18, 19. 20.

t 2 *Sam.* 21. 14.

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s *Josh.* 9. 15, 16, 18, 19. 20.

t 2 *Sam.* 21. 14.

u v. 2.

w *Hab.* 1. 6.

ned us with the *Spaniards*, bleſſed be God that he repented him, and caſt the Rod into the Fire; but now he hath gotten another nearer our backs. Let us remember that Swearing Falſly is a Nation deſtroying Sin, which God puniſhes either mediately by Men, or immediately by ſome Extraordinary judgment.

Theſe publick judgments are upon extraordinary Caſes, when Kingdoms have contracted this Sin, and no due care is taken to ſtop and puniſh it, the want of puniſhing it in private Perſons, ends at laſt in the Ruine of whole Nations, which I pray God may in due time ſeriouſly be conſidered: but becauſe the occaſion of my Diſcourſe is about things not altogether ſo univerſal, as chiefly relating to the Courts of Judicature, and not to the Politick part of the Government, I ſhall conclude this Head with what God ordered in his Law to be done in the Caſe of Falſe Witneſſes; becauſe one man might out of Enmity or deſire of Revenge, Swear againſt another, God declared one Evidence not to be ſufficient, but provided there ſhould be Two or Three, as being ſuppoſed that Number would not ſo eaſily deſign a Man's Ruin, as one ſingle Man. Well, God's Rule which is certainly the wiſeſt and the beſt, that any Man or Nation can follow, about Falſe Witneſſes, is this: (x) *If a Falſe Witneſs riſe up againſt any man, to Teſtify againſt him that which is Wrong, then both the Men beeween whom the Controverſy is, ſhall ſtand before the Lord, before the Prieſts, and the Judges which ſhall be in thoſe Days, and the Judges ſhall make diligent Inquiſition, and behold, if the Witneſs be a Falſe Witneſs, and hath Teſtified falſly againſt his Brother, then ſhall ye do unto him as he thought to have done unto his Brother: So ſhalt thou put the evil away from among you. And thoſe which remain ſhall hear and fear, and ſhall henceforth commit no more any ſuch Evil among you. And thine Eye ſhall not pity, but Life ſhall go for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot.*

x *Deut.* 19 15, 16, 17 18, &c.

This contains ſeveral very important Things. Firſt, That ſometimes, and too often, ſome men do riſe to Wrong their Neighbours, which when it happens,

as

as no man may be a judge in his own Cauſe, ſo the Plaintiff, to be Righted, muſt take lawful Courſes, and proſecute his Adverſary before Legal and Competent Judges, thoſe who at that very time are in Office and Authority. Here, beſides the Civil Judges, the Prieſts are named, for though the Civil and Eccleſiaſtical Juriſdictions be of a different nature, and not to be Confounded, yet matter of Oaths and Swearing being a part of God's Worſhip, they to whom the Care of things relating to Religion is committed, God would have them not excluded, but to be preſent, to mind that which concerned his Service, the more becauſe at that time the Government of the Jews was *Theocratical*, or Divine, God ſo eminently and viſibly directing and ruling over them; and therefore 'tis ſaid, both the men in Controverſy ſhall ſtand not only before the Judges, but before the Lord, the true Competent Judge; for upon all ſuch occaſions, the great Judge is ever preſent to obſerve how the Judges behave themſelves, who here are commanded to make diligent Inquiſition, not perfunctoriouſly and lightly, but to mind and make it their Buſineſs: for, to ſpeak in *Solomon*'s words, [a] as *'Tis the Glory of God to conceal a thing, ſo the Honour of Kings*, and of Judges and Juries too, *is to Search out the matter*, till the Truth be found out, which being Effected, judgment and puniſhment are to follow thereupon, and the Miſchief the Guilty maliciouſly intended againſt his Brother, is juſtly to be retorted upon him. Thus this abominable Crime of Perjury is a great Evil to be put away from among a People, for fear a whole Nation do ſuffer for the Wickedneſs of one, or ſome few particular men. and thus Juſtice being executed upon the Guilty, they ſhall be made Examples unto others, who Hearing ſhall Fear, and out of a Terrour of the Puniſhment, ſhall henceforth commit no more any ſuch Evil. This will prevent it's ſpreading further, and in the inflicting of this due Puniſhment, God's Command to the Judges is this, *Thine Eye ſhall not Pity*, no mercy for ſuch wicked and miſerable Wretches, who are the Plague of Church and State, therefore both Church and State muſt ſet helping hand to root it out, and

a *Prov.* 25. 2.

put it away, Life ſhall go for Life, &c. Here is a Divine Rule for all Judges and Juries, againſt *Perjured Perſons*, who are the worſt kind of wicked men, as are [b] *Ungodly, unholy, Prophane, Murtherers of Fathers, Murtherers of Mothers, Men-ſlayers, Whoremongers, Sodomites, and Lyars*, in the higheſt Degree, among which, all they are Reckoned. Thus much as to the Puniſhment of this deteſtable Sin, according to Divine Laws.

b 1 *Tim.* 1 9, 10.

As to human Laws, it appears how all Nations knew by the Light of Nature how much Perjury was abominable in the ſight of God, and unto men execrable; therefore they enacted Laws ſeverely and ſtrictly to puniſh it, as we may read in ſeveral prophane Authors: This I ſay, becauſe I know how Men who ſo far corrupted themſelves, do not much think on or mind God's Wrath, but are in fear only of Men, for their Body, but not at all for their Soul: *He who once hath forſworn himſelf*, ſaith one, *muſt never afterwards be believed though he would ſwear by many Gods.* The Civil and Canon Laws are large and clear upon this.

Ubi Semel, &c. *Cicero pro Rabirio.*

Infamy is the firſt pain inflicted upon Perjured Men. *Cod. lib.* 2. *Tit.* 4. *de Tranſactionibus l.* 41. *Si quis major.* This Infamy and pain of Perjury is ſo heavy, ſo foul and filthy, that though God if he pleaſes, may thorough Repentance forgive it as every other Sin; yet before Men either in Civil or Eccleſiaſtical Courts, it ſticks ſo faſt that it can never be waſhed off, nor are they ever, when convicted, admitted to bear Witneſs in any Court of Judicature and in the *decret. c.* 6. *q.* 1. *can.* 17. *infames.* Perjured Men are declared to be Infamous, So it is *c.* 3. 5. *Can.* 9. *conſtituimus*; and farther *decret. c.* 6. *q.* 1 *Can.* 18. *quicumque*, we read of him that hath been noted of Infamy that his Evidence is never to be received, and *de Teſtibus et atteſtationibus, cap.* 54. *Teſtimonium*, 'tis ordered that a Man branded with Infamy is never any more to be believed either in his own cauſe or in any other Mans, for Perjured Perſons are always to be rejected: and in the ſame * *decret.* 22. *q.* 5. *Can.* 14. *parvuli. He that once hath Forſworn himſelf afterwards muſt be no Witneſs nor admitted*

* *Qui ſemel periuratus fuerit nec Teſtis ſit poſt hac ſed nec ad ſacramentum accedat.*

to take an Oath or to ſwear in his own cauſe or any Mans elſe: Now ſo great a crime as Perjury, deſerves according to the Law of Retaliation, the grievous though juſt, penalty of Infamy, for the Perjured Man as much as in him lays, would make God Infamous, ſeeing he brings him as Witneſs to confirm his lie, wherefore 'tis very juſt to make him Infamous indeed, for that Man ought no more to be believed who was not aſhamed to call upon God, who is Truth it ſelf, to bear Witneſs unto his Lie: and 'tis to be obſerved how thorough Perjury Men not only do highly provoke God, but thorough a juſt Judgment, do alſo thereby forfeit their Credit with Men, who will not believe them, no not when they ſpeak the Truth, which always becomes ſuſpected out of the Mouth of a Liar: Hence it is that our moſt bleſſed Saviour often rebuked evil Spirits and would not ſuffer them to confeſs who he was, the Son of the Living God, for fear that great and important Truth ſhould by his Enemies be ſuſpected for a Lie, becauſe coming out of the Devils mouth, who is the father of Lies; and we know how wickedly the *Jews* were inclined to take advantage againſt him when they ſaid, *He did caſt out Devils by Beelzebub the Prince of the Devils.* c *Mat.* 12. 24.

Beſides Infamy there are other Penalties, as to be deprived of Eccleſiaſtical Goods and Dignities if the Perjured Perſons be poſſeſſed of any: *De reſcriptis cap.* 2. So may not have any Office in the Church as unworthy of having any hand in the Government thereof, which Decree is *de jure-jurando cap.* 10. *querelam*, alſo *cap.* 12. *cum quidam*, and they are to be deprived not only of all Office and Benefice in the Church, but alſo of every Dignity and place in the Civil, ſo as never any more to be admitted to the ſame or any other, wherefore if Doctors, Magiſtrates, Judges, Jury-men, and Witneſſes be convicted of Perjury, they may and ought to be removed out of their Places and Imployments, ſo they ſhould for matters of Bribery chiefly in Courts of Judicature, for I am fully perſwaded that he who takes a Bribe to ſell or pervert Juſtice, will not ſcruple to Swear a falſe Oath to receive Money and ſatisfy his Covetouſneſs.

neſs. Withall I add, that the falſe Witneſs may be Indited and ſued for damages by him whom he wronged by his falſe Evidence. *Panormit. in cap.* 1. *de crimine falſi.*

Forſworn Men are alſo by ſeveral Human Laws adjudicated and condemned to Corporal Puniſhments, as to Baniſhment, Whipping, the Pilory, the Galleys, Impriſonment, branding in the Forehead, boaring thorough in the Tongue, and with Death in Capital Caſes, in conformity to God's Law by *Moſes* as already mentioned: So then ſuch abominable Vermine were by the ſeveral Laws of different Nations, ſtained in their Names and Honours, puniſhed in Goods and Fortunes, whether Secular or Eccleſiaſtical, in their Perſons, Liberties and Lives: So they were alſo liable to Church Cenſures, as Excommunication, Faſting with Bread and Water only, upon certain days, and ſometimes for ſeven years together, to make publick Penances, and ſuch things as we read of in the *Decretales*: Hence it moſt clearly appears how juſtly by the Divine, Civil and Eccleſiaſtical Laws, Perjured Men are judged worthy of all ſorts of Pains.

This I ſhall add, how to avoid the evil, the occaſion alſo that leads to it, is to be avoided, wherefore I think that every doubtful caſe is not always to be decided by an Oath, but by the truth of things when it is found out, though it had been betrayed by the Perjured Perſon, therefore ſuch forſworn people may be indited for Perjury, and if convicted, the wrong they had done the party ceaſeth, and the ſufferer enters upon that Right and Poſſeſſion which he thereby unjuſtly had been deprived of: It were alſo very juſt that any, and all that abet, entice, countenance and directly or indirectly promote and encourage Men to forſwear themſelves, or already forſworn, as they have an hand in the Crime, ſo ſhould alſo be made ſenſible of and have a ſhare in the puniſhment, for the Tempter doth cauſe the Temptation which is the ſnare to and mother of Sin. It is a thing worthy of *David* to ſay (as of every honeſt and true Chriſtian to imitate) (*d*) *He that worketh deceit ſhall not dwell within my houſe, he that telleth lies*

d *Pſal.* 101.

lies ſhall not tarry in my ſight. If every maſter of Family would obſerve this rule, a great deal of miſchief and the ruin of Souls might thorough God's bleſſing be prevented: keep Children and Servants from telling Lies, and they will not ſuffer themſelves to be brought to ſwear Lies: By theſe means may be prevented from coming upon us, the ſad times complained of by the Prophet, (e) *Judgment is turned away backward, and Juſtice ſtandeth afar off: for Truth is fallen in the ſtreet, and Equity cannot enter.* But wo be to the Nation which is in ſuch a caſe, for thus the door lays open for Judgment; and 'tis well worth our ſerious inquiry, whether a due care hath been taken by thoſe who are concern'd, to prevent and puniſh this and other Epidemical Sins? which wholly to Enumerate, would prove a great work. I ſee too much cauſe to conclude for the Negative, and by what we feel, we muſt Judge of what we muſt fear: we have warning pieces enough, ſo the Murthering ones cannot be far behind, rather near at hand. We had a War with a witneſs, we are in a kind of Dearth, for tho' Proviſions be not ſcarce, yet are unreaſonably dear; may God keep it from ending in a Famine, or being turned into a Plague, which the Lord in his juſt Judgment, when he pleaſes, can ſend upon us; for when the Earth cannot bear the wickedneſs of her Inhabitants, God thorough War, Plague and Famine, as thorough ſo many ſluces, doth eaſe it of that burthen, and thereby hurries Man, Woman and Child out of this World.

e *Iſa.* 59. 14.

But let us come nearer home, for 'tis neither juſt nor fit we ſhould entertain and cheriſh here that which abroad we declaim ſo much againſt, with deteſtation. I for my part am afraid and was ever ſince I attained to ſome years of ripe knowledge and diſcretion, that Perjury and breach of ſolemn Oaths and Promiſes to God, is one of the great National Sins, for the Puniſhment whereof God who ſometimes uſes to puniſh one Sin with another, hath permitted it to ſpread ſo much and become ſo Epidemical among us, and I further look upon it as one of the cauſes, of the Troubles and uneaſy burthens which the Land labours and groans under; and how many more

more may happen to be brought upon us, God alone knows, I am ſure if we may by the proſpect of preſent things judge of thoſe that are to come, we have much more reaſon to fear then to hope, except thorough a ſpeedy repentance we do prevent farther judgments; for we muſt believe what the God of Truth hath declared that he will not hold him or them guiltleſs that do take his Name in vain; for this Sin, with Prophaneneſs, Uncleanneſs, Atheiſm, Impiety, Idolatry, Blaſphemy, and ſo many more which like a dangerous Plague and deadly Gangrene daily gain upon us, except they be ſtopped thorough the diligent care and good example of the Government, Magiſtracy and Miniſtery, for with the Law I muſt mix the Goſpel, will certainly bring Ruin and Deſtruction upon the Nation. God hath already ſmitten us in ſeveral ways, which any one not willingly blind may ſee and perceive, and his hand is ſtretched out *ſtill* againſt us, except thorough a ſpeedy and ſincere Reformation, without which all our Faſting and Praying will be inſignificant, we prevail with him to caſt the Rod into the fire.

That is in relation to God before whom we ought to Humble our ſelves and Repent: As to Men, Juſtice muſt be executed upon Offenders, or elſe the evil ſhall not be removed nor the accurſed thing put away, whereby Men become accurſed. We read how careful God was before the taking of *Jericho* to forewarn his People not to have any thing to do with the accurſed thing; (f) *And you, in any wiſe keep your ſelves from the accurſed thing, leſt ye make your ſelves accurſed, when ye take of the accurſed thing and make the Camp of Iſrael a Curſe and a Trouble*; for this brings Trouble upon any Nation in the World, as it did upon *Iſrael*, who *Could not ſtand before their Enemies but turned their backs becauſe they were accurſed*: (g) *Neither*, ſaid God, *will I be with you any more except ye deſtroy the accurſed from amongſt you*: and *thou canſt not ſtand before thine Enemies untill ye take away the accurſed things from among you.* I know how every Sin is a Curſed thing, but ſome are more then others, and this in a ſpecial manner; for, (h) *Curſed be he that perverteth the judgment of the Stranger, Father-*

f *Joſh.* 6. 18.

g *Chap.* 7. 12, 13.

h *Deut.* 27. 19.

leſs

leſs and Widow. Only theſe kinds are ſet down againſt the perverting of all manner of Judgment, ſeveral of the *ſpecies* being put for the whole *genus* according to the way of God's Law, wherein under one kind of Sin, all of the ſame Nature are forbidden, now the readieſt way to pervert Judgment is by falſe ſwearing either in Judges and Juries who are ſworn to Judge in Juſtice and Conſcience according to Law, or in Witneſſes who by their Oath are bound to Swear the Truth, ſo that an Oath which is appointed for a remedy, becomes poiſon.

There are *Firſt* an Inconſiderate falſe Swearing when thorough weakneſs a Man is enticed and drawn into't. *Secondly*, An Ignorant Perjury, when a Man being miſtaken ſwears a thing to be true becauſe he thinks it to be ſo, though it be falſe, And *Thirdly*, A Wilfull Perjury, when a Man Sweareth falſely either out of Malice againſt one, or out of Covetouſneſs or ſome ſuch ſelf end; which all are bad, but certainly this laſt is worſt of all and unworthy of Mercy, which argueth the corruptneſs of the Principle and demonſtrateth the Heart whence it ſprings to be poiſoned; and towards preventing, puniſhing, and ſuppreſſing them that are infected therewith, they that are concerned and whoſe Office it is, ought to bend their intire ſtrength, make it their whole ſtudy, and apply all their Wit, Authority and Reſolution. O that the Vermine of Knights of the Poſt was wholly rooted out, and the Nation purged of it, at leaſt never to appear at the ſprings of Juſtice and before the Courts of Judicature, there to introduce Oppreſſion and Confuſion; nor be ſuffered in any honeſt Company, for they are the plague of human Society, and ought to be lookt upon as Spyes who ſeek to find occaſions and forge cauſes of doing miſchief: theſe are the firebrands of a Country to bring all therein into diſorder and Ruin. Perjury muſt be left for thoſe who pretend there is a power on Earth, that may diſpenſe from Oaths, and pardon the breach of them, as 'tis in the Kingdom of the *Romiſh* Anti-chriſt, ſo muſt in the taking of them, be all manner of Equivocations and mental Reſervations for thoſe Locuſts that are broke looſe out of

the Bottomleſs Pit, I mean the *Jeſuits*. But for true Chriſtian Proteſtants who make a Profeſſion of the pure and true Doctrine of the Goſpel, they ought in their Practiſe, as in their Principles, wholly to deteſt and abhor it.

Every honeſt Man ought to fear an Oath and not be forward, rather avoid being brought to it, except upon a Good and Lawful account, and beforehand conſider the binding Nature and Conſequences thereof, and when upon the Stage, to remember he muſt Swear the Truth and nothing but the Truth, therefore to be the more Cautious of what he ſaith, for though one may happen to impoſe upon Men, yet he never can upon God who hears and ſeeth all windings and turnings of the heart: this rule holds for Young as well as for Old Men, for young die as well as old, though one would think according to the courſe of Nature they have a longer race to run, yet Experience teaches it to be a miſtake, for more die under Thirty years then above: however ſoon or late all muſt die, Death is certain but the time uncertain, and truly though ſome Perjured Young Men ſhould live the longer, yet this Sin would make their life but uncomfortable; for being Enemies to God they cannot be at peace with their Conſciences and themſelves, nor with others, for there is a Curſe tied to the back of Perjury, which, except they be wholly hardened, and that on this ſide Hell is the greateſt of all Judgments, hunts them perpetually and makes them miſerable; for (*i*) *The Wicked are like the Troubled Sea, when it cannot reſt, whoſe waters caſt up mire and dirt. There is no peace ſaith my God to the Wicked*, nor ſhall be.

(*i*) *Iſa.* 57. 20, 21.

As for Witneſſes that are come to Age, they ought to be the more weary of what they ſay, becauſe having already one Foot in the Grave, they cannot tell how ſoon the whole Body ſhall be tumbled into't: Wherefore they ought to conſider every Day, and every Moment, as being poſſible for it to be the laſt of their Life; and when they give in their Evidence, as if they were upon their Death-bed, and come to their laſt Gaſp, and as if they were taking the Sacrament upon't. Surely in that Condition, beſides

ſides the immediate Preſence of God, no man, that hath any ſenſe of Religion, would take the Holy Ordinance of the moſt Sacred Blood and Fleſh of Our moſt bleſſed Saviour, to be a Witneſs to a Lie, and go out of this World with a Falſe Oath in his Mouth, to appear in the Preſence of the All-ſeeing and All-knowing God of Truth, to give an Account of himſelf! I am Charitably loth to believe any one is ſo deſperately Wicked, as conſidering all theſe Circumſtances, would Swear Falſly: If ſo, when any is upon ſuch an Account, brought to his Oath, let him look upon himſelf as at that very time lying under all ſuch Circumſtances, for he can be ſure of nothing to the contrary, it being not impoſſible for him to Dye at that time of a Sudden Death, which hath been and is ſtill the caſe of many. Now, I ſay, theſe Thoughts may work upon, and Influence one on ſuch an Occaſion, to ſay the Truth, and not to ſuffer himſelf by any means to be Byaſſed in what he is upon, nor to have any Regard to thoſe he doth ſpeak for, or againſt, from the King that Sitteth upon the Throne, to the Beggar that lyes on the Dunghill; he muſt be Partial only for the Truth, and withal Conſider, that he Witneſſeth not for men only, but alſo for God, who is Concerned, called to be a Witneſs, and whoſe Cauſe Truth is.

Every one that is Witneſs for another, hath his own Witneſs for himſelf, and muſt with *Job* ſay, (*k*) *Behold, my Witneſs is in Heaven*: this God owns, and I Wiſh that every one when he gives his Evidence, would repreſent God ſpeaking to him thus; (*l*) *Even I know, and I am a Witneſs, ſaith the Lord.* It ſhould make one Tremble to ſpeak a Lie in the Preſence of the God of Truth; as no man when he doth an evil thing deſires to have any one preſent, and witneſs to what he doth, for as Evil is a work of Darkneſs, ſo he that commits it in any kind, doth ſeek dark places, and avoids the Light, which would reprove him for his Work; now, if one when he doth a bad thing is ſo unwilling, and afraid to be ſeen by any man, for Shame, from the Time of our Firſt Parents, is an Attendant of Sin, how much more ought one to be aſhamed, and afraid to do Evil, and

(*k*) *Job.* 16. 19.

(*l*) *Jerem.* 29 23.

ſpeak

ſpeak Lies in God's Name, in God's own Preſence, and under his Eye, which none can avoid? This Preſence and Teſtimony of God, is the only way to clear and ſecure all things, at leaſt for time to come. Thus *Samuel*, upon his going out of this World, takes great care to make all things even between himſelf and the People; (*m*) how *He had not Defrauded nor Oppreſſed them, neither taken any Bribe to blind his Eyes.* The Truth whereof he calls God to Witneſs, to whom, after his Death, he was to give an Account of. The People gave in their Witneſs, that he had ſpoken the Truth; but beſides, he had that of his own Conſcience, but that of God was the greateſt of all, for therein lyes the Comfort and Aſſurance of a Good Soul; for, (*n*) *If we receive the Witneſs of men, the Witneſs of God is greater.* And this I Wiſh every man that is brought upon his Oath would Conſider well.

m 1 *Sam.* 12, 3, 4, 5.

n 1 *John* 5. 9.

Upon this Point, one thing more, I would Commend to the ſerious Conſideration of Judges and Juries, namely, the Antecedents, Concomitants, and Conſequents of Perjury, among other things, the Malicious Deſigns and Contrivances, thorough the Suggeſtions of the Devil, and Corruption of Man's Heart, whereby the Guilty do inure themſelves to, and harden in Evil things, thereby fitting and diſpoſing themſelves, thorough ill Habit and Cuſtom, to commit any Villanies in the World, according to their own Counſels, by which at laſt they fall from worſe things to worſt of all. Some of the Concomitants are Falſehood, Hypocriſie, Deceit, Impiety, &c. all Puniſhable by the Laws of God and men. As to the Conſequents they are Dreadful, Pernicious, and Deſtructive; for thereby a Diſhonour is put upon God, and Occaſion offered his Enemies to Blaſpheme, a Scandal upon Religion followeth, with a Stain upon a Nation; this alſo will Ruin Perſons Families, and overthrow whole Kingdoms. After this, no man's Good Name, Honour, Eſtate, Liberty, or Life can be ſafe and ſecure. So after this rate, no man may call his own, any thing he hath, thus farewel Property and Right: And what to Day is one man's caſe, may to morrow

be

be any one's elſe, ſo Diviſion, Diſtraction, and Deſtruction are at hand, as Effects of Oppreſſion, for thereby man's right and juſt Cauſe are oppreſſed, and we know what the wiſe King ſaith in the Caſe; (o) *Surely Oppreſſion makes a Wiſe Man Mad.* He that loſeth his own, loſeth his Wits, with a *ſurely*, therefore will he endeavour to ſee himſelf Righted; and if Lawful ways, becauſe they be Corrupted and Abuſed, do fail, then God knows what the next Step will be: Right oppreſſed, is ſometimes turned into Fury, and this is the ready way to ſet Men together by the Ears, and to make them to Cut one another's Throats, the *Mine* and *Thine* is the ground of Diſcord in the World, and therefore 'tis but juſt that every one ſhould enjoy his own; whereupon God, the Sovereign Judge, ſaith, (p) *I will overturn, overturn, overturn it, and it ſhall be no more, until he come whoſe Right it is, and I will give it him.* Though Men will not, I will.

o *Eccleſ.* 7. 7.

p *Ezekiel* 21. 27.

Therefore when Perjury is found to be in a Cauſe which appears by Contradictory Depoſitions, for 'tis not poſſible for a Thing to be, and not to be, a man cannot at the ſame time be in Two ſeveral Places, ſo in the ſame Circumſtance of a Matter, one to Swear for, the other againſt, is a palpable Contradiction, for two contrary Oaths about the ſame thing, cannot be True, but if one be, the other neceſſarily muſt be Falſe; as if one Swears, that ſuch a man, at ſuch a time, was in the Countrey, and I Swear, that ſame Perſon, at that ſame time, was in the City, becauſe for ſeveral Days together, I met with, Saw, Diſcourſed, had Meetings, Walk'd, Managed Buſineſſes with, and viſited him in his own Houſe, and I cannot believe that a Spirit had aſſumed that Man's Body to act all that part with me, nor that I ſaw a Viſion, or was in a Dream all that while.

Hence it clearly appears, that there is a Perjury in the Caſe, for as ſome have Sworn the Truth, ſo others have that which is Falſe: Wherefore the matter is very well worth ſtrictly and narrowly Inquiring into, to find out the Truth, and ſee at whoſe Door the Perjury lyes, there to Puniſh it, that hereafter Men be not expoſed to the Mercy of ſuch Wretches and Villains. And what I ſay, is for one ſide, as well as for the other,

for

I am Partial for neither, only for the Truth, the juſtice of the Cauſe is what I ſtand for, and am no ways Byaſſed by the Merits of Perſons. Upon ſuch Accounts Men ought to Swear for no other End than to bear Record unto the Truth, which I pray God to Diſcover, as he is the moſt True and Faithful Witneſs, and as he is the Great and Supream Judge, to cauſe an Exemplary Puniſhment to be made of this loud and crying Wickedneſs, as they that are concerned to do it, ſhall anſwer to God at the laſt Day; for Judges, Juries, Witneſſes, Parties, and every Man, ſhall ſome time, before the Iudge of the whole Earth, ſtand to be Tryed and Judged, when there ſhall be no Diſſembling nor Concealing of the Truth, but all things ſhall then be manifeſt, and be ſeen, even juſt as they are.

In the mean time, what Laws are in being againſt the Crime, ought exactly to be put in Execution, and wherein they are Defective and Wanting, it may eaſily be Supplyed by the Legiſlative Power, when thoſe in whoſe Hands is the Executive part, who have ſo many Occaſions to obſerve where 'tis Wanting, and where not, do according to their Duty repreſent it to them. Thus all will unanimouſly concur to ſet up the Glory of God, the Good and Welfare of the Nation, and to the Immortal Praiſe of all thoſe that will be Inſtrumental therein, or to their Eternal Confuſion if they neglect it. *(q) Then lift up thy ſelf, thou Judge of the Earth, and the Mouth of them that ſpeak Lies ſhall be ſtopped.*

q *Pſalm* 94. 2. *Pſalm* 63. 11.

FINIS.

A DISCOURSE ABOUT INFANT BAPTISM.

THE Doctrine of the Sacraments is of so high a Concernment in the great Myſtery of our Salvation, that the Enemy thereof Satan, hath raiſed many of his ſtrongeſt Batteries againſt it: They are the Seals of God's Pardon, which he doth what he can to Tear, or at leaſt to Deface, thereby to Deprive us of the Aſſurance of God's Love in Chriſt. As to the Firſt, which is Baptiſm, how many Diſputes and Queſtions hath he ſtarted againſt it? With *Papiſts* we have

no

no leſs than Seven about it, whereof the Two Firſt, relate alſo to the Lord's Supper; As firſt to the number, There are but Two Sacraments, and they would have Seven. 2*ly*, The Vertue of the Sacrament doth not depend upon the Intention of him who adminiſters it. 3*ly*. It is not lawful for Lay-men or Women to Baptiſe. 4*ly*, The Baptiſm of *John* had the ſame Vertue, and was as Effectual as that afterwards Adminiſtred by the Apoſtles. 5*ly*, Baptiſm ought to be adminiſtred according to Chriſt's Inſtitution, without any Addition, Diminution, or Alteration whatſoever. 6*ly*, Every Child Baptiſed, is not thereby Regenerated, and every one that hath the Sign, hath not the Thing Signified. 7*ly*, Baptiſm is not abſolutely neceſſary to Salvation, for ſome are Saved without it, but it ought not to be neglected or delayed.

See how ſometimes God ſuffereth men from one Error to fall into another: and to maintain one they multiply others: Thus *Anabaptiſts*, to Aſſert that Infants ought not to be Baptiſed, hold the Quinteſſence of the Damnable *Pelagian* Hereſy; 1ſt, That they have no Sin. 2ly, That there is no Original Sin at all. 3ly, That no Sin comes by Nature, but is Learned only by Example and Imitation of others. 4ly, That all that dye in Infancy ſhall certainly go to Heaven, for none is Damned but for Actual Sins: Againſt what Scripture ſaith; Firſt, All Infants are Sinners, (*a*) *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* 'Tis the caſe not only of *David*, but of every one elſe; (*b*) *For, we are called Tranſgreſſors from the Womb*; and, (*c*) *by Nature we are children of Wrath, even as others.* Then Secondly, Many Infants have been made Veſſels of Wrath, and the Effects of God's Wrath for Sin, are fallen upon them, as in the Flood, in the Deſtruction of *Sodom* and *Gomorrah*; God's Order to *Saul*, (*d*) was to Deſtroy utterly the *Infants and Sucklings of the Amalekites.* And the Pſalmiſt (*e*) declareth him *Happy, that daſheth the little ones of the Babylonians againſt the Stones.* But, Thirdly, All Sin is not Learned by Example, as we ſee in the Caſe of *Cain*, who had no Example of any Murther Committed before him. Their Fourth Aſſer-

a *Pſal.* 51. 5.
b *Iſai.* 48. 8.
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e *Pſalm* 147. 9.

Aſſertion is Raſh, and without Ground in Scripture. But now to the Point.

The Word *Baptiſm* in Scripture hath ſeveral Significations. It is firſt taken for the whole Holy Sacrament, inſtituted by our Lord; ſometimes for the Sign (f) *Water*, and other times for the Thing Signified, as the *Holy Ghoſt*, waſhing with the Blood of Chriſt. Secondly, 'Tis taken for *Doctrine*, (g) *The Baptiſm of John, was it from Heaven, or from Men?* And it is called, (h) *The Baptiſm*, or Doctrine of Repentance. Thirdly, It is taken for Death, whereof 'tis a Figure. (i) *Are ye able*, ſaith our Saviour to the Sons of *Zebedee, to drink of the Cup that I ſhall drink, and to be baptiſed with the Baptiſm that I am baptiſed with?*

f *Matth.* 3. 11.
g *Mark* 11 30.
h *Acts* 13. 24.
i *Matth.* 20. 22, 23

Here I intend not to engage in any Diſpute againſt all that are in an Errour concerning Baptiſm, my Deſign being upon ſome occaſion given me, only to Vindicate the Doctrin of Infant-baptiſm againſt *Anabaptiſts*. And to ſtate well the Queſtion, we ſay, and own, how men newly Converted, that are come to Years of Diſcretion, ought to give an account of their Faith before Baptiſm be adminiſtred to them. We alſo own, Children of *Jews*, *Mahometans*, and other Infidels, muſt not be Baptiſed, except God-fathers, or the like, promiſe before God, and in preſence of the Church, they will take Care to ſee them Bred, and Inſtructed in the Knowledge and Fear of God: But to deny Baptiſm to Infants born of Chriſtian Parents, 'tis to deprive them of their Right, to Deſpiſe the Ordinance of God, to take away the Mark whereby they are diſtinguiſhed from Children of Unbelievers, to Cheat them of Chriſt's Livery, and the Badge of Chriſtian Profeſſion, 'tis, with *Pelagius*, to deny them Naturally to be Sinners, and not to need being Waſhed: And 'tis alſo to deprive Parents of the Comfort to ſee how God takes care to bring their Children within the Pales of his Church.

Before we proceed further into this matter, to make it the Clearer, it is neceſſary, to go back, and ſay ſomething in general. In order thereunto, God hath not only made us Promiſes in his Word, but to help our Weakneſs, and ſtrengthen our Faith, hath

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also appointed Sacraments to Signify, Seal, and exhibit Things Promised, for Sacraments do Seal that which the Word Promiseth: Thus God works upon two of our Senses, first upon the Ear, (k) *Faith cometh by Hearing, and Hearing by the Word of God.* And upon our Eye, with the sight of those visible Signs, representing invisible Graces: Hence *Augustin* calls a Sacrament, *The Visible Word.* Thus God did with his Church under the Old Testament, and thus he doth under the New, and man must not pretend to be wiser than God, and to alter the Rules he hath given.

k *Rom.* 10. 17.

And as the Church of Christ is formed by degrees, and that daily some were and are added to it, so there are Two Sacraments instituted, one of Initiation, whereby we are introduced and admitted into't, such was *Circumcision* under the Old, and such is *Baptism* under the New Testament, another to Feed, Strengthen, and Confirm, such was the Passover of Old, and now the Lord's Supper, which Sacraments of the Old and New Testaments, though they differ in some Circumstances, yet agree in the Substance; both these of the New Testament, (l) *Water* and *Blood*, came out of our *Saviour's* Side.

1 *John* 19. 34.

God is the Author of every Sacrament, none but God, who can give the Grace signified, hath right to Institute a Sacrament, wherefore God instituted those under the Old Testament, and our Lord, who is the same, those under the New. To every Sacrament belongeth a Precept and a Promise; the Precept of Baptism is, (m) *Baptise all Nations, in the Name of the Father, and of the Son, and of the Holy Ghost*; the Promise is, (n) *He who believes and is baptised, shall be saved.* The Precept of the Lord's-Supper is, first to those who administer it, [*this do*] that is, take the Bread, bless, brake, and distribute it, so pour the Wine into the Cup, and give it... 2ly, To those who receive it, 'tis Commanded, (o) to *take, eat, and drink*, the Promise is, *this is my Body, this is my Blood, which is shed for many, for the Remission of sins.* Now in every Sacrament, the words of the Precept ought punctually and exactly to be observed, without Addition, Diminution, or Alteration.

m *Matth.* 28. 19.

n *Mark* 16 16. *Luke* 22. 19.

o *Matth.* 26. 26, 27, 28

There

There are Four ſorts of thoſe whom Sacraments are adminiſtred unto, for ſome have the Sign without the Thing Signified, others have the Thing Signified without the Sign; ſome others have both Sign and Thing Signified; laſtly, ſome have neither Sign nor Thing Signified,

A Sacrament is an Ordinance of God, wherein God under viſible ſigns, doth repreſent ſome inviſible grace, in and thorough the Mediatour, therefore in the Sacrament are the viſible and earthly part, and the inviſible and ſpiritual, which ſome call the outward and inward parts of the Sacrament. Then the Third thing is the *Analogy* and Relation between the Sign and Thing ſignified, and the Acts outward and inward; and except one doth underſtand this, he can never have a right Notion of the Nature of a Sacrament. To demonſtrate it, I ſhall inſiſt only upon the Holy Sacrament of Baptiſm, which is the only Point I handle in this Diſcourſe.

Water is the Viſible Sign in Baptiſm, and the Blood of Chriſt is the Inviſible Thing thereby Signified, the Analogy and Conformity is this; as poured or ſprinkled Water waſhes the Filth and Uncleanneſs of the Body, ſo the Sprinkling of the Blood of Chriſt upon our Souls, doth Purify them; for, (p) *the blood of Chriſt cleanſeth us from all ſin.* Both theſe are mentioned elſewhere, (q) *Having our Hearts ſprinkled from an evil Conſcience, and the body waſhed with pure water.* By this laſt, the Apoſtle alludeth to the ſeveral waſhings under the Law, as to the uſe of Water in Baptiſm. Now, the Miniſter doth adminiſter the outward Sign and can do no more, but the Holy Ghoſt gives the Thing ſignified, and with applying it, doth purify and ſanctify us: to this purpoſe ſaith *John* Baptiſt, (r) *I baptiſe you with Water, but he that comes after me, will baptiſe you with the Holy Ghoſt.*

p 1 *John* 1. 7.

q *Heb.* 10. 22.

r *Matth.* 3. 11.

Though this Water be a common Element, yet being beſtow'd upon ſo holy an Uſe, as well as Bread and Wine in the Lord's Supper, it is thereby ſanctified; what I ſay, is not to attribute ſo much to't, as if the uſe of the Sign could infallibly confer the Grace thereby ſignified, but 'tis to ſhew how *Anabaptiſts* are in the wrong to undervalue Sacraments

2 *Kings*, 5. 10, 11 in general, and this of Baptiſm in particular, as (s) *Naaman* the *Syrian* did the Water of *Jordan*. They are not bare Signs, but 1ſt, Signifying Signs, for by thoſe viſible Signs are repreſented things not ſeen, which we do believe. 2ly, They Seal not only the Analogy between the Signs and the Things Signified, but alſo the Vertue and Efficacy of the Union of Sign and Thing Signified, being duly and lawfully uſed, is thereby Sealed. 3ly, As that Heavenly Treaſure offered us in the Word, is really and ſpiritually tendered and repreſented by thoſe Signs, ſo thorough the hidden Power of the Holy Ghoſt, Faith, whereby we are united to Chriſt, intervening, his Benefits and the Holy Ghoſt are thereby exhibited to, and derived upon us.

From this Sacramental Union of Sign and Thing Signified, ariſes the Sacramental Phraſe or manner of ſpeaking uſed in Scripture, whereby the Thing Signified is ſpoken of the Sign, and the Sign of the Thing Signified; thus (t) *Circumciſion* is called the *Covenant*, which verſe 11, is called the *Sign* of the Covenant, that is the Sign and the Seal of it; the Bread is the Body of Chriſt, (u) *This Cup is my blood, which is ſhed for many for the Remiſſion of ſins.* That is, the Bread is the Sign and Seal of my Body, the Wine is the Sign and Seal of my Blood: Baptiſm is the (w) *Waſhing of Regeneration, and renewing of the Holy Ghoſt.* That is, the Sign and the Seal of Regeneration, or of the Blood of Chriſt, which cleanſeth all our ſins; Many more ſuch Expreſſions we find in Scripture.

t *Gen.* 17. 10, 11.

u *Mat.* 26. 26, 27, 28,

w *Tit*, 3. 5.

Furthermore, by Baptiſm we are incorporated into Chriſt, made Members of his Body; (x) for, *We are all baptiſed in one Spirit, to be one body, Jew or Greek, bond or free.* (y) *The Church is Sanctified by the waſhing of Water*, and (a) *Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* I know the viſible ſign of Water is not meant there, 'tis the thing ſignified, 'tis Regeneration, the working of the Holy Ghoſt, 'tis a ſpiritual Water, (b) *A Well of Water, ſpringing into Eternal Life*: (c) *Rivers of living Water*, (d) *All that are Thirſty*, are invited to *come to the Waters*: which are promiſed to be pour-

x 1 *Cor.* 12 13.

y *Eph.* 5. 25, 26.

a *John.* 3. 5.

b *John* 4. 14.

c *John* 7. 35.

d *Iſai*, 58. 1

poured upon, (e) *even clean Waters.* This is that Love of God, ſaid to be (f) *ſhed abroad in our hearts.* Thoſe *Gifts of the Spirit*, promiſed *Joel* 2. 28. and Fulfilled upon the Apoſtles, *Acts* 2. 'Tis that Baptiſm of the Spirit, which our Saviour (g) commanded them to wait for; thongh I ſay the Water in Baptiſm be not meaned here, yet the Thing Signified is; therefore it ſhews the Excellency of that Sacrament, wherefore it muſt not be Deſpiſed, or Neglected.

e *Ezek.* 36. 25.
f *Rom.* 5. 5,
g *Acts* 1. 5.

I ſay further, (h) *All who are baptiſed have put on Chriſt*, at leaſt outwardly; and (i) *As many of us*, ſaith S. *Paul*, *as were baptiſed in Chriſt, were baptiſed into his Death, thorough baptiſm, and raiſed again to walk in Newneſs of Life.* Theſe are the Three Parts of our Regeneration: Firſt The Death of Sin, which clearly appeared in Chriſt's Death; and becauſe the Old Man doth not preſently dye in us, then comes the Second Part, It's Burial, whereby, and by Degrees, it Waſtes away. After which, is the Third Part, We begin to raiſe in Newneſs of Life. This I ſhall no longer inſiſt upon, having, as I think, ſaid enough to ſhew how great a Reverence we ought to have for, and what a high Account we muſt make of that Holy Sacrament, for the Divine Ordinance and Glorious Attributes given it in Scripture: This being thus Premiſed, I proceed, and fall to the Point.

h *Gal.* 3. 27
i *Rom* 6. 3. 4

I Argue thus: Firſt, Under the Old Teſtament, Infants were Circumciſed, therefore under the New they ought to be Baptiſed; for there is the ſame Reaſon for Baptiſm under the Goſpel, as was under the Law for Circumciſion, which by St. *Paul* is called (k) *the Seal of the Righteouſneſs of the Faith*, which is a proper Denomination for Baptiſm; by Circumciſion, the *Jews*, the Seed of *Abraham*, were diſtinguiſhed from others, who had no ſhare in the Promiſes, and by Baptiſm we are received in the Church, and made viſible Membets of the Body of Chriſt. Now, Circumciſion and Baptiſm, in Chriſt we have, (l) and find them both joyned together, and as Circumciſion is brought to the time of Chriſt, ſo, in ſome ſenſe, Baptiſm was very long before the Birth of our Lord, (m) *I would not ye ſhould be ignorant*, ſaith St. *Paul*, *how that all our Fathers were under the Cloud, and paſſed*

k *Rom.* 4. 11.
l *Coloſ.* 2. 11, 12.
m 1 Cor. 10. 1, 2.

sed thorough the Sea, and were all baptised unto Moses. I know they will say, there is a double Circumcision, so there is a double Baptism, (if I may call it so) when we distinguish the Sign from the Thing signified; one Circumcision, is made with Hands, [n] the other without, that of the [o] *Heart*, so there is an Outward and Inward Baptism, one of Water, the other of [p] *the Spirit, and of Fire*; yet this doth not hinder, but that the Circumcision with Hands was the Sign of that made without Hands, as the Baptism of Water is the Sign and Seal of that of the Spirit. We conclude therefore, that all their Infants were Circumcised, and all, as well as the Parents, were Baptised in the Cloud and Sea, for all passed thorough, so all Infants of Christians ought to be Baptised.

n *Colos.* 2. 11.

o *Rom.* 2. 29.

p *Mat.* 3. 11.

May be they will make the following Exception, which is not to the purpose, that according to this, only Males and not Females are to be Baptised, because only the Males were Circumcised, but as to this, the reason is different, for Females as well as Males are capable of Baptism which was not of Circumcision; Men must not dispute with nor be wiser then God, who instituted Circumcision at first, and now Baptism at last, having then appointed that seal, he commanded it to be applied to the part that was capable of it, and the fitteſt for his end, which was to shew the corruption of Mans Nature, and the casting of that superfluity was the seal of his Promise to sanctify *Abraham*'s Seed, and we may say this seal was in some manner communicated to the Females: Now I think 'tis clear enough how under every Testament there hath been a Sacrament appointed by God to introduce those whom it is administred to, into the Church; Circumcision, was it in the time of the *Jewish* Church, as Baptism is in the time of the *Christian*, this is the Key that openeth it for us, whosoever doth not go in at this door which is the Ordinance of God, when he may, (a) *He is a Thief* that would break into the Sheepfold.

a *John* 10. 1.

My *Second* Argument is from Christ's command to the Apostles, (b) *To Baptise all Nations*, under which, Men, Women and Children must be comprehended,

b *Mat.* 28. 19.

prehended, and he who ſaith all excludes nothing: When St. *Paul* ſaith (*c*) *By one Man Sin came into the World and by Sin death, ſo death paſſed upon all Men,* none may deny but that Children as well as Men are comprehended under the Name *all Men*, for Children die as well as Men: Other places I could bring to the ſame effect, but this is clear and to the purpoſe, to ſhew how out of this generality Children may not be excluded, for they as well as Men are comprehended under the words *all Nations*; and as Chriſt receives into his Church ſome out of every Nation, of every quality and Sex, ſo out of all Ages, Young and Old. We read of ſeveral whole Families that were Baptiſed as that (*d*) of *Lydia*, and of the *Jayler*, as of (*e*) *Criſpus* and ſeveral more of the *Corinthians*, as of (*f*) *Stephanas* and of others, 'tis very probable that amongſt ſo many Families were Children alſo Baptiſed. *The Jayler and all his*, meaning Children and Servants, were Baptiſed.

c *Rom.* 5. 12.
d *Acts* 16. 15, 33.
e *Acts* 18. 8.
f 1 *Cor.* 1. 16.

It is certainly a very cruel and uncharitable thing for a ſort of Men to ſhut upon Children the Church door of Baptiſm, to keep them out when God will have them to come in: Upon great and weighty occaſions, as of Faſting and Prayers of which in Scripture we have a very conſiderable inſtance, a great Army of (*g*) *Moabites* and *Ammonites* being come againſt *Jehoſhaphat*, King and People being much afraid, they all addreſſed themſelves to God not only Men *and their Wives*, but alſo *their Children*: And the Prophet *Joel* proclaiming a Solemn Faſt for the Kingdom of Judah, (*h*) will have them to bring into the Congregation *their Children and thoſe that ſuck the breaſts*, the Prophet thought that their crys might move God to pity and to pardon.

g 2 *Chron.* 20. 13.
h *Joel* 2. 16.

The *Third* Argument is very weighty, and 'tis thus, the Seals of the Covenant are to be Adminiſtred to thoſe whom the Promiſes thereof belong unto, but the Promiſes of the Covenant belong to the Children of thoſe whom the Covenant is made with, therefore they muſt receive the Seals thereof, this is God's Covenant with *Abraham*, (*i*) *I will be thy God and of thy ſeed after thee*, and what follows? *This is my Covenant*, verſe 10. which verſe 11. is called, *the Sign*

i *Gen.* 17. 17.

of

ſed thorough the Sea, and were all baptiſed unto Moſes. I know they will ſay, there is a double Circumciſion, ſo there is a double Baptiſm, (if I may call it ſo) when we diſtinguiſh the Sign from the Thing ſignified; one Circumciſion, is made with Hands, [*n*] the other without, that of the [*o*] *Heart*, ſo there is an Outward and Inward Baptiſm, one of Water, the other of [*p*] *the Spirit, and of Fire*; yet this doth not hinder, but that the Circumciſion with Hands was the Sign of that made without Hands, as the Baptiſm of Water is the Sign and Seal of that of the Spirit. We conclude therefore, that all their Infants were Circumciſed, and all, as well as the Parents, were Baptiſed in the Cloud and Sea, for all paſſed thorough, ſo all Infants of Chriſtians ought to be Baptiſed.

n *Coloſs.* 2. 11.

o *Rom.* 2. 29.

p *Mat.* 3. 11.

May be they will make the following Exception, which is not to the purpoſe, that according to this, only Males and not Females are to be Baptiſed, becauſe only the Males were Circumciſed, but as to this, the reaſon is different, for Females as well as Males are capable of Baptiſm which was not of Circumciſion; Men muſt not diſpute with nor be wiſer then God, who inſtituted Circumciſion at firſt, and now Baptiſm at laſt, having then appointed that ſeal, he commanded it to be applied to the part that was capable of it, and the fitteſt for his end, which was to ſhew the corruption of Mans Nature, and the caſting of that ſuperfluity was the ſeal of his Promiſe to ſanctify *Abraham*'s Seed, and we may ſay this ſeal was in ſome manner communicated to the Females: Now I think 'tis clear enough how under every Teſtament there hath been a Sacrament appointed by God to introduce thoſe whom it is adminiſtred to, into the Church; Circumciſion, was it in the time of the *Jewiſh* Church, as Baptiſm is in the time of the *Chriſtian*, this is the Key that openeth it for us, whoſoever doth not go in at this door which is the Ordinance of God, when he may, (*a*) *He is a Thief* that would break into the Sheepfold.

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i *Gen.* 17. 17.

of

of my Covenant betwixt me and you, every Man-child shall be Circumcised the Eight day, that is, shall receive the Seal and Sacrament: St. *Peter* makes the application of this for those under the Gospel. (k) *Repent*, saith he, *and be Baptised every one of you in the Name of Jesus Christ, &c. for the Promise is unto you and to your Children.* I ask to what purpose would the Apostle make mention of their Children if they had not been concerned as in the Promise Remission of Sins, so in the Seal of the Promise, namely, Baptism? If it had been said only for the Fathers that were concerned, with their Repentance and being Baptised there had been an end, but seeing this Remission of Sins, which is the Promise, is made to Children as to Parents and that the way to obtain it, is to be Baptised in the Name of Jesus Christ, it followeth that their Children must also be Baptised in the Name of Christ to obtain Remission of Sins.

k *Acts* 2. 38, 39.

Farthermore our Saviour calls little Children to himself, forbids Men to hinder them from coming to him, and gives the Reason, (l) *For of such is the Kingdom of Heaven*, and thereupon laid his hands on and Blessed them, if then the Kingdom of Heaven which is the Promise and the thing procured by the thing signified in the Sacrament, belong to little Children, why should they be deprived of the sign and Sacrament of it, which God hath appointed?

l *Mat.* 19. 13, 14. and *Chap.* 18. 2, 3.

Some other Reasons I would bring in, but in my Answer to their Objections I shall have occasion to make use of them: Another sort of Argument I will here bring, not to lay any great stress upon it, for they will not receive it: 'Tis the Testimony of three or four Antient Doctors, (m) *Justinus Martyr* who lived about 164 years after Christ, saith, none is admitted to the Lords Supper who doth not profess our Doctrine, and who hath not been washed with the washing of Regereration; in another place he saith, Infants are Baptised in the Faith of their Parents. *Origenes* who lived about 250 years after Christ, upon the 6*th.* Chapter to the *Romans*, saith, *The Church received from the Apostles the custom of Baptising Infants.* *Basilius* who lived about 381 saith,

m *in Tryph.*

(n)

(n) *Let not Baptism be delayed, how can one say I am of God, if he hath not his mark to shew.* And *Austin* who lived about 421, (o) *We say the Holy Ghost is in Infants Baptised though they know it not*; and in his Sermon upon the words of the Lord, *No body doubts but that Infants must be Baptised in the Name of Christ.* And against *Pelagius* he proves Original Sin by the constant Custom, of the Church to Baptise Infants, that Heretick and *Sectators* never gainsaid it, which he would have done, if it had not been so. But this I bring only to shew how Baptising of Children doth not come to us from *Papists*, as *Anabaptists* would have it, but was practised long before the Corruption of that Church, since 'twas by Christ instituted after his Resurrection.

n *in S. Bap.*

o *ad Dardanum cap.* 12, 13.

Now I come to Answer their Objections, the First is, no Infants were Baptised in the time of the Apostles, and there is no command for it. To the First part I answer, that though there be no example expresly set down, it doth not follow there was none, so we have no positive example that Women received the Sacrament of the Lord's Supper nor expres command for them to receive it, yet we all admit them to receive it: To retort the argument upon them we say, there is no precept nor example why they should not be Baptised.

As to the Second part about the Precept, I say that thô we have it not in the very words and expresly, yet 'tis implicitly, and by very good consequences, we deduce it from several Texts, as I already have instanced in some; now 'tis a Rule in Divinity that the perfection of Scripture doth not consist only in those things which expresly and in the very words are therein contained, but also in those which by good and lawful consequence may be deduced out of those that are positive, which we look upon as Divine and oblidging our Faith; such are *Acts* 2. 25, 26, 27, &c. *Rom.* 4. 5. and *Chap.* 10. 5, 6, 7. and others which it were too long to insist upon: I only shall speak to that of (p) St. *Matthew* where our Saviour with drawing consequences proves the Immortality of the Soul and the Resurrection of the Body against the *Saducees*; *Abraham*, *Isaac* and

p *Mat.* 22. 31, 32.

of my Covenant betwixt me and you, every Man-child ſhall be Circumciſed the Eight day, that is, ſhall receive the Seal and Sacrament: St. *Peter* makes the application of this for thoſe under the Goſpel, (k) *Repent*, ſaith he, *and be Baptiſed every one of you in the Name of Jeſus Chriſt*, &c. *for the Promiſe is unto you and to your Children.* I ask to what purpoſe would the Apoſtle make mention of their Children if they had not been concerned as in the Promiſe Remiſſion of Sins, ſo in the Seal of the Promiſe, namely, Baptiſm? If it had been ſaid only for the Fathers that were concerned, with their Repentance and being Baptiſed there had been an end, but ſeeing this Remiſſion of Sins, which is the Promiſe, is made to Children as to Parents and that the way to obtain it, is to be Baptiſed in the Name of Jeſus Chriſt, it followeth that their Children muſt alſo be Baptiſed in the Name of Chriſt to obtain Remiſſion of Sins.

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l *Mat.* 19. 13, 14. and *Chap.* 18. 2, 3.

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As to the Second part about the Precept, I ſay that thô we have it not in the very words and expreſly, yet 'tis implicitly, and by very good conſequences, we deduce it from ſeveral Texts, as I already have inſtanced in ſome; now 'tis a Rule in Divinity that the perfection of Scripture doth not conſiſt only in thoſe things which expreſly and in the very words are therein contained, but alſo in thoſe which by good and lawful conſequence may be deduced out of thoſe that are poſitive, which we look upon as Divine and oblidging our Faith; ſuch are *Acts* 2. 25, 26, 27, &c. *Rom.* 4. 5. and *Chap.* 10. 5, 6, 7. and others which it were too long to inſiſt upon: I only ſhall ſpeak to that of (p) St. *Matthew* where our Saviour with drawing conſequences proves the Immortality of the Soul and the Reſurrection of the Body againſt the *Saducees*; *Abraham*, *Iſaac* and

p *Mat.* 22. 31, 32.

Jacob were long before dead and buried, that is, their Bodies, but *God being the God*, not of the dead, but *of the Living*, it followeth they were alive, which could not be ſaid of the Body but only of the Soul; this as to the Immortality of the Soul, but the Soul is not the whole Man but only a part, now God is the God of the whole Man not only of a part, ſo being the God of *Abraham*, he is God of his Body and of his Soul: but when our Saviour ſpoke, the Bodies of the Patriarcks were dead and cannot be living but by a Reſurrection. Thus in the ſame Chapter *verſes* 42, 43. 44, 45. the ſame way of arguing is uſed: In all this, the analogy of the Word is to be obſerved, for it doth not contradict it ſelf, this is a neceſſary Rule for every one that will well underſtand Scriptures, there is no poſitive command to Preach to or Baptiſe *Engliſh*, *Scotch*, *French*, *Dutch*, &c. but we draw the conſequence from this, *Teach and Baptiſe all Nations*, which is as expreſs a Precept as any can be.

Another thing I add for anſwer, we ought to obſerve the difference of Times; the Apoſtles at *Jeruſalem* did write to the Brethren of the Gentiles in
q *Acts* 15. 23, 29. (q) *Antioch*, *Syria* and *Cilicia* to abſtain from Blood and Strangled things, which no doubt Chriſtian Liberty allowed them to Eat, but they were willing to avoid giving Offence to the Jews, for fear that ſhould obſtruct their Converſion, for upon a ſudden they would not make a general alteration, only by
r *Acts* 16. 3. degrees, thus (r) St. *Paul Circumciſed Timothy by reaſon of the Jews*, but he did not Circumciſe *Titus*,
ſ *Gal.* 2. 3. (ſ) the reaſon was different, the Light of the Goſpel was clearer and clearer, and he poſitively tells the
t *Chap.* 5. 2. (t) *Galatians*, *I Paul ſay unto you, that if you be Circumciſed, Chriſt ſhall profit you nothing*: Now I come to the point and ſay, the difference of times is to be obſerved; when our Saviour ſent the Apoſtles to Baptiſe there were no Children of Chriſtians, at leaſt to ſpeak of, for the whole World conſiſted of *Jews* and *Gentiles* to be converted, but now thanks be to God, there are many Children of Chriſtians, and this may be a reaſon why Infants are not mentioned; neither in the command to Baptiſe all Nations, are

Men

Men or Women nam'd, no more then Children, yet we all muſt agree they are meant and underſtood, for we have a Rule that generals do include and contain particulars as I could inſtance in every one of the Ten Commandements and other parts of Scriptures.

Secondly they Object, God commands thoſe to be taught who are to be Baptiſed, but Children cannot be taught therefore muſt not be Baptiſed: The word to Teach in the Original ſignifieth to make Diſciples, but that Command belongeth only to thoſe that were of Age to be converted to the Chriſtian Religion, as being till then out of the Covenant of God, but the Reaſon for Children of Chriſtians who are born of Believers, and are within the Covenant, tis different, wherefore the Precept to Teach, is for thoſe that are capable to be taught, all are to be taught though not at the ſame time, thoſe who are capable before Baptiſm, muſt be taught, thoſe who are not muſt be taught after, as we ſee the Jews Children were not taught the Law before they were Circumciſed, becauſe not capable of it, thô there was a poſitive command for Parents to (u) *Teach it their Children*, but afterwards they were inſtructed when come to Age, and we ſee in the command *to* (w) *Teach and Baptiſe*, there is Teaching before and after, for our Saviour having commanded to Teach and Baptiſe all Nations, he adds in the laſt verſe, *Teaching them to obſerve all things I have commanded you*, therefore in Baptiſm, Parents with Godfathers and Godmothers oblidge themſelves and promiſe in the preſence of God and before the Church, to take care thoſe Infants ſhall be inſtructed when they come to Age.

u *Deut.* 6. 7.
w *Mat.* 28. 19, 20.

And to ſhew how this Precept of Teaching is only for thoſe who are capable of it, (x) St. *Mark* implies it, for there our Saviours words are thus, *Go ye into all the World and preach the Goſpel to every Creature*, certainly 'tis not mean't to preach it to Stones, Beaſts, Birds and to unreaſonable Creatures, thô they be Creatures, as did the Popiſh Extravagant *Francis*, but to thoſe Creatures that are capable of being Taught, this is all that may reaſonably be drawn from the word Teaching, but to conclude, that

x *Mark* 16. 15.

Jacob were long before dead and buried, that is, their Bodies, but *God being the God*, not of the dead, but *of the Living*, it followeth they were alive, which could not be ſaid of the Body but only of the Soul; this as to the Immortality of the Soul, but the Soul is not the whole Man but only a part, now God is the God of the whole Man not only of a part, ſo being the God of *Abraham*, he is God of his Body and of his Soul: but when our Saviour ſpoke, the Bodies of the Patriarcks were dead and cannot be living but by a Reſurrection. Thus in the ſame Chapter *verſes* 42, 43. 44, 45. the ſame way of arguing is uſed: In all this, the analogy of the Word is to be obſerved, for it doth not contradict it ſelf, this is a neceſſary Rule for every one that will well underſtand Scriptures, there is no poſitive command to Preach to or Baptiſe *Engliſh*, *Scotch*, *French*, *Dutch*, &c. but we draw the conſequence from this, *Teach and Baptiſe all Nations*, which is as expreſs a Precept as any can be.

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r *Acts* 16. 3. degrees, thus (r) St. *Paul Circumciſed Timothy by reaſon of the Jews*, but he did not Circumciſe *Titus*,
s *Gal.* 2. 3. (ſ) the reaſon was different, the Light of the Goſpel was clearer and clearer, and he poſitively tells the
t *Chap.* 5. 2. (t) *Galatians*, *I Paul ſay unto you, that if you be Circumciſed, Chriſt ſhall profit you nothing*: Now I come to the point and ſay, the difference of times is to be obſerved; when our Saviour ſent the Apoſtles to Baptiſe there were no Children of Chriſtians, at leaſt to ſpeak of, for the whole World conſiſted of *Jews* and *Gentiles* to be converted, but now thanks be to God, there are many Children of Chriſtians, and this may be a reaſon why Infants are not mentioned; neither in the command to Baptiſe all Nations, are

Men

Men or Women nam'd, no more then Children, yet we all must agree they are meant and understood, for we have a Rule that generals do include and contain particulars as I could instance in every one of the Ten Commandements and other parts of Scriptures.

Secondly they Object, God commands those to be taught who are to be Baptised, but Children cannot be taught therefore must not be Baptised: The word to Teach in the Original signifieth to make Disciples, but that Command belongeth only to those that were of Age to be converted to the Christian Religion, as being till then out of the Covenant of God, but the Reason for Children of Christians who are born of Believers, and are within the Covenant, tis different, wherefore the Precept to Teach, is for those that are capable to be taught, all are to be taught though not at the same time, those who are capable before Baptism, must be taught, those who are not must be taught after, as we see the Jews Children were not taught the Law before they were Circumcised, because not capable of it, thô there was a positive command for Parents to (u) *Teach it their Children*, but afterwards they were instructed when come to Age, and we see in the command *to* (w) *Teach and Baptise*, there is Teaching before and after, for our Saviour having commanded to Teach and Baptise all Nations, he adds in the last verse, *Teaching them to observe all things I have commanded you*, therefore in Baptism, Parents with Godfathers and Godmothers oblidge themselves and promise in the presence of God and before the Church, to take care those Infants shall be instructed when they come to Age.

u *Deut.* 6. 7.
w *Mat.* 28. 19, 20.

And to shew how this Precept of Teaching is only for those who are capable of it, (x) St. *Mark* implies it, for there our Saviours words are thus, *Go ye into all the World and preach the Gospel to every Creature*, certainly 'tis not mean't to preach it to Stones, Beasts, Birds and to unreasonable Creatures, thô they be Creatures, as did the Popish Extravagant *Francis*, but to those Creatures that are capable of being Taught, this is all that may reasonably be drawn from the word Teaching, but to conclude, that

x *Mark* 16. 15.

becauſe Children cannot be Taught, therefore muſt not be Baptiſed, is juſt as if, out of St. *Paul*'s words, that, (*y*) *If any would not work neither ſhould he eat*, one would ſay, Children, Old and Sick People, muſt not Eat, becauſe they do not Work, 'tis meant of thoſe that are able to Work.

y 2 *Theſ.* 3. 10.

Thirdly they ſay, as long as Infants are ſuch, they cannot be Regenerate becauſe they cannot receive the Word which is the converting Ordinance, therefore Baptiſm which is the waſhing of Regeneration muſt not be Adminiſtered unto them: I anſwer, Children are baptiſed becauſe charitably they are lookt upon as believers and belonging to the Covenant, and 'tis a very preſumptuous thing to ſay they are not capable of Regeneration, we know the word to be the uſual Means and Ordinarie Inſtrument of Converſion, but we muſt not tie God thereunto, when he pleaſeth he can work without: Thô Children be not Regenerated in the ſame way and by the ſame means as are Men come to years, yet their Regeneration is poſſible to the Holy Ghoſt, though we cannot think upon the manner of it; many a Regenerate Man come to years of Diſcretion, cannot tell how nor when his Regeneration began, or the time when he was Converted, ſeveral were ſo before they could perceive it. Wonderful is the working of the Spirit in us, which is by our Saviour compared to the Wind, (*z*) which *Bloweth where it liſteth; thou heareſt the ſound thereof, but canſt not tell whence it comes, nor whither it goes, ſo is every one that is born of the Spirit.* This we muſt not raſhly judge of, leſt with the Children of Iſrael, we be ſaid (*a*) *To limitate the Holy One of Iſrael.* (*b*) *Is any thing too hard for the Lord?* (*c*) *With God all things are poſſible.* If we take upon us to decide who are not capable of Regeneration, we will be like the Sons of *Zebedee* in another Caſe, their Mother having aſked of our Saviour on their behalf, (*d*) that *in his Kingdom one might ſit on his Right-hand, the other on his Left.* The Anſwer was, *It ſhall be given only to thoſe for whom it is prepared by the Father.* So of Regeneration, it is only for thoſe who are thereunto appointed by the Father, to ſtop our Mouth, and to curb our Curioſity

z *John* 3. 8.

a *Pſal.* 78. 41.

b *Gen.* 18. 14.

c *Mat.* 19. 26.

d *Mat.* 20. 21, 23.

sity from diving too far into the Secret Things of God. (*e*) The repenting Thief was not Converted by the Preaching of the Word, he heard no Sermon when upon the Cross; neither was St. *Paul* Converted by the Hearing of the Word, except it was by that which came (*f*) to him immediately from Heaven.

e *Luke* 23. 40, &c.

f *Acts* 9. 3 4,

But to return to Children: (*g*) *Those of believers are holy*: Nay, some are so from the very Womb, such was (*h*) *Jeremiah*. (*i*) *John Baptist was full of the holy Ghost from his Mothers Womb*. St. *Paul*, though a great Persecutor, yet *He was Separated from his* (*k*) *mother's Womb*, as he saith himself, (*l*) *God loved* Jacob *before he was born*. Shall after this, a sort of Men declare Infants not capable of being Regenerated? Surely God hath taken some care for their Salvation, especially since they make a considerable part of the World, we find them in the Assemblies of the Church, and if not able, led and carried after him, partakers as of his Doctrine, so of the Fruits of his Miracles; we hear them crying, (*m*) *Hosanna, to the Son of David*; and our Saviour approving it against the *Pharisees*, when he saith to them out of *Psalm* 8. 2. Have ye never read, *Out of the mouth of Babes and Sucklings, thou hast perfected Praise?* Wherefore, (*n*) *what God hath sanctified, let no man call unclean*, in this, as well as in another sense.

g 1 *Cor.* 7. 14.

h *Jer.* 1. 5.

i *Luke* 1. 15.

k *Gal.* 1. 15

l *Rom.* 9. 13.

Matt. 14. 21. *and* 15. 38.

m *Mat.* 21 15, 16.

n *Acts* 10. 15.

I Answer further, suppose Infants were not capable of Regeneration it self, which is the thing signified in Baptism, yet they cannot be denyed to be capable to receive the sign of it, which can be done without any outward or inward act, only Passively; and this Ceremony is not performed without the Word, there is the word of the Precept, *I baptise thee in the Name of the Father, of the Son, and of the Holy Ghost*. 'Tis the Word that makes the Element or Water to be a Sacrament, wherefore seeing Infants are capable of receiving the outward sign of the Sacrament, as also the thing signified, the washing of sins with the (*o*) Blood of Christ, by the Holy Ghost, and the Forgiveness of Sins, which we are Baptised for; therefore that Holy Sacrament ought to be administred to them, lest they, who refuse it, (*p*) *be found even to fight against*

o *Acts* 2. 38.

p *Acts* 5. 39.

againſt God. If they be but Children of thoſe that make Profeſſion of the Faith, let no men take upon themſelves to pry into thoſe things that are above them, as is the Myſtery of the Sacrament, which God hath reſerved to himſelf, only let them obey, about the Ordinance, we believe ſome are Regenerated, by means of the Sacrament and ſome are not. Our Adverſaries themſelves muſt confeſs, that after all their Teaching before hand, ſome of thoſe who amongſt them are Baptiſed, be Hypocrites, though they make Confeſſion of their Faith: (q) *Simon the Sorcerer believed and was baptiſed.* (r) *All that are of Iſrael, are not Iſrael.* Thoſe only are the Sons of God who are the Children of the Promiſe.

q *Acts* 8. 13.

r *Rom.* 9. 6, 8.

Fourthly, They Object thus, Children do not Believe, becauſe they want the uſe of Reaſon, therefore ought not to be Baptiſed. I Anſwer, To ſay Children do not believe, is not true; though they believe not in that degree which men of Riper Years do, yet they believe in Inclination, the Holy Ghoſt preparing their Minds and Will, which can be done without the uſe of Reaſon, in a manner incomprehenſible, to them and to us: for in Converſion and beginning of Regeneration, we are all meerly Paſſive: thô they be not capable of Reaſon or of Faith by the Word, which is the ordinary means to produce it, yet, as I ſaid before, God hath other ways to work it in them, as he pleaſeth: and men muſt not be ſo Preſumptuous as to ſtint God therein.

I know, Knowledge, Aſſent, and Confidence in, or Relying upon God, to be the Three Parts of true ſaving Faith, that is begotten in us by the uſual way of the Holy Word; that Infants have theſe in the perfection of men of Riper Years, I do not Diſpute, but let thoſe who altogether deny Faith in Infants, take notice of the Difficulties and Inconveniencies they run into. For if Children have no Faith, either none are ſaved, or if ſome be, then there are two different ways of Salvation, one for Men come to Years, the other for Infants, which doth not agree with Scripture: and according to that Opinion one muſt conclude Faith doth belong only to men of Riper Years, and not to Children: If ſo, what

can

can be ſaid to theſe general Texts of Scripture, (t) *Without Faith it is impoſſible to pleaſe God: He* (u) *who believeth not ſhall be Damned.* (w) *Without Holineſs no man ſhall ſee the Lord.* (x) *Except a Man be Born of Water and of the Spirit, he cannot enter into the Kingdom of God.* Hence one muſt conclude, Children cannot pleaſe God, ſhall be Damned, ſhall not ſee God, ſhall not enter into the Kingdom of God, when our Saviour tells us, (y) *Of ſuch is the Kingdom of God*; and, *Unleſs we become as little Children, we ſhall not enter into the Kingdom of Heaven.* Out of all this we may well conclude Children to have Faith.

t *Heb.* 11 6.
u *Mark* 16 16. *and John* 3. 18.
w *Heb.* 12 14.
x *John* 3. 5.
y *Mat.* 19. 14. *and* 18, 2, 3, 4, 5, 6.

But 'tis very difficult to ſay what manner of Faith, or to what degree, however we may ſay 'tis an Habitual Faith, a Seed and a Root, which though at preſent doth not ſhew it's acts, yet at laſt it will, like Seed under Ground, Fire under Aſhes, a Tree which will bear Fruit in it's due ſeaſon. Children have a Tongue and Legs, but it requires time before they can ſpeak and walk, though they have not the uſe of Reaſon, yet one muſt own them to be Rational Creatures, becauſe they have a Rational Soul: And this I ſay, in Anſwer to what is Objected, that they have no Faith becauſe they want Reaſon. With St. *John*, Faith I call *a Seed*; he ſaith (z) *the Seed of God is in him that is born of God.* In (a) *Cockatrice's Eggs*, Spiders, Serpents, Toads, though never ſo young, there is a Venom: In Lyons, Bears, Wolves, though never ſo young, there is a principle of Ravenouſneſs and Cruelty. In the Wicked is a Seed and Spawn of all Evil, even in their Infancy; for *David* ſaith, [b] *They go aſtray from the very Womb*; but as to the Elect and the Righteous, [c] *God is their Hope and their Truſt, from their very Youth.* Where the Prophet ſpeaks of himſelf. And in the next Verſe he ſaith, *by thee have I been holden up from the Womb, thou art he that took me out of my Mother's bowels.* And he addeth, *v.* 17. *O God, thou haſt taught me from my Youth.* The Difference is, that theſe Evils come by Nature, and the Good is effected thorough Grace.

z 1 *John* 3. 9.
a *Iſa.* 59. 5.
b *Pſal.* 58. 3.
c *Pſal.* 71. 5, 6, 17.

Yet

Yet ſuppoſe Children had neither Faith nor Repentance, it doth not follow they muſt be deprived of Baptiſm, for all this might be ſaid of Circumciſion, and yet God commanded Children to be Circumciſed, and to oppoſe this as contrary to reaſon, is to Diſpute againſt God, who would have Circumciſion a Sacrament of Regeneration, (for as I obſerved before, 'tis called *Circumciſion of the Heart*, and *without Hands*) to be adminiſtred to Children, whereby we are taught 'tis not always neceſſary the Truth ſignified in a Sacrament, ſhould go before the Sign, ſometimes 'tis enough it ſhould follow, at leaſt in part; ſo that except one would make (which were a kind of Blaſphemy) the Mercy of God leſs towards us and our Children, than towards the *Jews* and their Seed, we muſt not deprive them of Baptiſm, the Seal of that Covenant, no more than they were not deprived of Circumciſion, for by theſe Two Sacraments, God did and doth ſeparate ſome from others, to offer them his Salvation. They who have no right to the Promiſes, muſt joyn themſelves to Chriſt's Flock, before they receive his Mark: Thus God inſtructed *Abraham* in the Doctrine of Faith, and in his Covenant before he gave him Circumciſion, but once having admitted him into the Church, he ordered his Seed to be made partakers of the ſame benefit.

Out of what hath been ſaid, one would hope every Rational Man would be ſatisfied, how Infants ought to be Baptiſed, and the Sign not to be denyed thoſe who may have the Thing ſignifyed. But becauſe I know (*a*) *'Tis not given to all, to know the Myſteries of the Kingdom of Heaven*, but only to thoſe whom God is pleaſed to reveal it to, for 'tis not any man's Parts or Learning that can do't, (*b*) *Paul may Plant, Apollos may Water, but God alone can give the Increaſe.* To him muſt be left the Succeſs of things, all I now can do, is to beſeech the Lord to open (*c*) the Underſtanding of thoſe who are concerned, *As he did that of his Apoſtles, that they might Underſtand the Scriptures*; and open their Heart as that of [*d*] *Lidia, to attend unto the Things ſpoken.*

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c *Luke* 24. 45.

d *Acts* 16. 14.

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Some other things there are relating to this matter, wherein *Anabaptiſts* differ from us, which we muſt not omit. The Firſt is about the outward Act uſed in Baptiſm: They would have it done with *Dipping*, whence they have gotten the Name of *Dippers*, and 'tis the ſignification of the Greek Word, whence comes the word Baptiſm. And though as much as we can, we muſt cloſe with the Ceremony of the Inſtitution, yet that outward Rite is not of the Eſſence of the Sacrament, and that which is uſed hath the ſame Effect and Signification: It doth not appear any where, that they that were Baptiſed were dipped under Water, for they had been in ſome Danger of being Drowned, but that they went into the River, or other Water, and he who Baptiſed, as *John* Baptiſt, or other, poured it upon their Head, whereupon they were accounted to have been under Water, as in ſome kmd they had been; but thoſe who at that time were Baptiſed, were perſons come to Years, and conſequently more able to reſiſt the Coldneſs of the Water in cold Weather, in caſe any Quantity had been poured upon them, which yet was but little. But leaving aſide the Difference of Climates, Hot or Cold, of Conſtitutions Weak and Strong, of Age Childhood and Manhood, or Inconveniency that might ariſe therefrom. I ſay, in the Church Sprinkling hath ſucceeded Dipping, and not without Ground in Scripture, for the word Sprinkling is uſed for the Thing ſignified, and of this we have Two Witneſſes, St. *Paul* is the firſt, (e) *Let us draw near with a true Heart, in full Aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.* There are Sprinkling and Waſhing; And chap. 12.24. 'tis ſpoken of the blood of Sprinkling. The other is St. *Peter*, (f) *Thorough Sanctification of the Spirit unto Obedience, and ſprinkling of the Blood of Jeſus Chriſt.* If the Thing ſignified be repreſented with Sprinkling ſo may the Sign be adminiſtred with Sprinkling, and the Child lying upon it's back in man's Arms, may be ſaid to be under the Water ſprinkled upon it's Face. We alſo find in Scripture, that the Adminiſtration of that Sacrament, is both as to the Sign and Thing ſignified, called Waſhing, ſo that there is no

e Heb. 10. 22.

f 1 Pet. 1. 2.

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Some other things there are relating to this matter, wherein *Anabaptists* differ from us, which we must not omit. The First is about the outward Act used in Baptism: They would have it done with *Dipping*, whence they have gotten the Name of *Dippers*, and 'tis the signification of the Greek Word, whence comes the word Baptism. And though as much as we can, we must close with the Ceremony of the Institution, yet that outward Rite is not of the Essence of the Sacrament, and that which is used hath the same Effect and Signification: It doth not appear any where, that they that were Baptised were dipped under Water, for they had been in some Danger of being Drowned, but that they went into the River, or other Water, and he who Baptised, as *John* Baptist, or other, poured it upon their Head, whereupon they were accounted to have been under Water, as in some kind they had been; but those who at that time were Baptised, were persons come to Years, and consequently more able to resist the Coldness of the Water in cold Weather, in case any Quantity had been poured upon them, which yet was but little. But leaving aside the Difference of Climates, Hot or Cold, of Constitutions Weak and Strong, of Age Childhood and Manhood, or Inconveniency that might arise therefrom. I say, in the Church Sprinkling hath succeeded Dipping, and not without Ground in Scripture, for the word Sprinkling is used for the Thing signified, and of this we have Two Witnesses, St. *Paul* is the first, (e) *Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.* There are Sprinkling and Washing; And chap. 12.24. 'tis spoken of the blood of Sprinkling. The other is St. *Peter*, (f) *Thorough Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ.* If the Thing signified be represented with Sprinkling so may the Sign be administred with Sprinkling, and the Child lying upon it's back in man's Arms, may be said to be under the Water sprinkled upon it's Face. We also find in Scripture, that the Administration of that Sacrament, is both as to the Sign and Thing signified, called Washing, so that there is no

e Heb. 10. 22.

f 1 Pet. 1. 2.

certain and conſtant Obligation to the ſtrictneſs of the Greek word, and to the outward Rite of Dipping, and Sprinkling Anſwers the end of the Sacrament, and the Analogy between the viſible, and the inviſible parts of it, as well as Dipping; and we ſee in the Lord's Supper, there is no Obligation to any certain Poſture, ſo that [provided there be no Superſtition nor Idolatry] it may well be received Sitting, Kneeling, or Standing.

Another thing we differ in is, about Rebaptiſation: Hence they are called *Anabaptiſts*, from baptiſing again thoſe that were baptiſed before. The Church of *Rome* doth not rebaptiſe thoſe who from us turn to them, nor we thoſe who from them come to us, but *Anabaptiſts* do all that come to them out of other Perſwaſions; and though the Lord's-Supper be adminiſtred many times, yet Baptiſm is not, or ought not to be but once, becauſe Baptiſm is the Sacrament of Initiation, and the Lord's-Supper of Nutrition and Increaſe, Baptiſm is a Regenerating, and the Lord's Supper a Confirming and Strengthening Ordinance. Now, as there is but one beginning of ſpiritual Life, thorough Regeneration, and there is but one Introduction and admiſſion into the Covenant, ſo the Sacrament of theſe things ought only once to be adminiſtred, but as during our whole Life we need ſpiritual Nouriſhment, ſo the Sacrament of it ought often to be reiterated, as in our natural Life we are born but once, but we muſt Eat often to preſerve our Life.

g *Epheſ.* 4. 5. h *Heb.* 6. 2.

I muſt reſolve a Difficulty, and then I have done. 'Tis ſaid in one place, [g] *One Lord, one Faith, one Baptiſm.* And in another 'tis ſpoken of the Doctrines [h] of *Baptiſms*, as of many. There is certainly but one Sacrament of Baptiſm, inſtituted by our Lord Jeſus. In that firſt place the Apoſtle exhorteth the *Epheſians* to Unity, for this reaſon, that our whole Salvation is grounded upon it, in it's Principle, Progreſs, and End, One God, One Lord, One Faith, One Baptiſm, one Hope, one Body, and one Spirit, whereby all theſe are united: In conſequence of this, we find [c] the multitude of thoſe that believed were of One

i *Acts* 4. 32.

Heart,

Heart, and of One Soul, and ought *to ſtand faſt in one Spirit, with one Mind.* So that this admits of no difficulty. But in the other place the Apoſtle exhorteth the *Hebrews* to tend to a perfection, and make a further progreſs in the knowledge and way to Salvation, the Principles thereof having been laid before, whereof he nameth ſome, as *Repentance, Faith towards God* the explication of what is ſignified in baptiſm, called the *Doctrine of Baptiſms, of laying on of Hands, of Reſurrection, and of Eternal Judgment.* And ſuch Articles as are taught in Catechiſms. The Apoſtle doth not Inſtitute many baptiſms, for there is but One, that of *John* Baptiſt, and of Chriſt being the ſame, but the Doctrines of Baptiſm are ſeveral, as of Repentance, [k] of the Remiſſion of ſins, of Regeneration, *&c.* Now though there be but one Sacrament of baptiſm, there are two parts of it, the Earthly, or the ſign, and the Heavenly, or thing ſignified, which both are called baptiſm, and in this place St. *Paul* meaning both, calleth them baptiſms.

Philip. 1. 27.

k *Mark.* 1. 4.

In the Primive Church ſeveral good Rites were obſerved by thoſe who being of competent Age, were to be baptiſed, as the giving in of their Name amongſt thoſe who profeſſed themſelves Chriſtians, the Examination they ſubmitted to, and gave an account of the Progreſs they had made in the Chriſtian Doctrine, then the Confeſſion of Faith, and the Apoſtle's Creed amongſt the reſt was a renunciation to the Devil and to his Works, all which may well be continued in relation to thoſe new Converts, who are come to Years of Diſcretion, before they be baptiſed: And herein we ſhall not diſagree with *Anabaptiſts*, or others, but as to Queſtions put to a Child newly born, when he is baptiſed, about that Renunciation, Whether he will forſake the World, *&c*, and the Anſwer of the God-father and God-mother in his Name, is Ridiculous, and, as it were a jeſt, not to ſay worſe, in ſo holy and Serious a buſineſs; to ask queſtions of a Child, who can neither Hear, Underſtand, nor Speak, and take the Anſwer of a ſtander-by, who cannot well anſwer for himſelf, without a ſpecial Proviſo, as, if God thorough Free-grace will be pleaſed to enable him, and though one could anſwer for himſelf, it doth not follow he

may

may anſwer for others. All that Fathers, God-fathers, and the like can do upon ſuch an occaſion, is to Promiſe, when the Child is come to an Age capable of being taught, they will take care to ſee he be Inſtructed in the Knowledge and Fear of God, according to the Rules of Chriſtian Religion.

FINIS.

A LETTER to a LADY who hath forſaken the *Proteſtant* Religion, for the *Romiſh*.

MADAM,

SOME few opportunities which, tho' in a kind of a broken manner, I had to diſcourſe with you about Religion, afforded me matter of ſad, yet charitable thoughts, for your Spiritual condition: 'Tis uſual, and not without ſome grounds, to ſay there is in us a prejudice of Education, which ſometimes hinders from hearkning to things but reaſonable enough in themſelves; But it ſeems that hath had no influence upon your Ladyſhip, in the change you made of a Religion wherein you were born and bred; you over-looked all conſiderations of that nature, and I am afraid, upon no ſerious thoughts or ſolid grounds: What Worldly proſpect you might at that time happen to have, and in that conjuncture, God knows, and I leave it to your own examination; but ſure I am, there could be none to balance the value of a Soul, which thereby you ventured the loſs of, to all Eternity: All the Temptation of the World, and frailty of Human Nature, which is the beſt, and moſt that may be ſaid on your behalf, can never excuſe you in the ſight of God, nor hardly in that of Men, who have ſeen no juſt or reaſonable cauſe for it.

But, *Madam*, what is paſt and done, cannot be help'd; yet out of a real deſire for your good, and to look to that which is to come, this I may boldly ſay, you can never anſwer it to God or men, if here-

after you be not acted by an earneſt care and diligence, to ſettle your greateſt concern in the World, the Salvation or utter ruin of your Soul; be very ſerious about it, and avoid not coming to a diſcuſſion of the matter, as ſome in your ſtate are apt to do. The Devil is the Prince of Darkneſs, and he hates the light, becauſe his works are evil; your Prieſts, who under the notion of a Confeſſion, and by means of an Abſolution, do Blaſphemouſly pretend to forgive your Sins, and a power to open for, or to ſhut upon you the Door of Heaven, do thereby Tyranniſe over your Conſcience, and will diſſwade you from coming to any Diſpute, becauſe, if the Word of God be the Rule, their cauſe cannot abide it. But as now, they have you in their Snares, ſo for their own ends, they will omit nothing to keep you therein; the Light of the Goſpel might diſcover their Cheats and Tricks upon the Souls of Men, and ſo make you to give them the ſlip, they will endeavour to keep you to this jugling of theirs, namely, the blind Obedience, and to Believe what the Church believes, tho' you cannot tell what that is, to do what ſhe Commands, and trouble your ſelf no farther. But, *Madam*, ſuch Adviſers, and Ghoſtly Fathers, or Spiritual Guides, as you call them, ſhould by you be brought upon the Stage, and put to this Tryal: Come, I will hear what you can ſay for the Religion that I now profeſs, and againſt that which I left, a friendly and peaceable Conference I deſire about theſe things, between you and ſome Miniſters of the Church of *England*, or other *Proteſtant* ones. This, *Madam*, is the ready way not to be impoſed upon, and you, nor no'body elſe, ought ever to refuſe being farther or better Inſtructed and Informed; and 'tis high time for you to begin in earneſt to go about it, for indeed I may ſay, you have been lull'd aſleep, tho' you wanted no warning from above.

And becauſe for the good of your Soul, I wiſh I might be inſtrumental in ſo Chriſtian a Work, I ſhall here upon this Paper ſet down ſome few thoughts of mine, as are Conducing towards ſo great a Work. And becauſe the *Romaniſts* find themſelves not very able, out of Scripture, the only competent

petent Judge in these things, to defend their Errors in Doctrine, they for themselves have made what they call their Strong Hold, under the Name of the Church: For as Anciently the prevaricating *Jews* cry'd out *the Temple of the Lord*, *the Temple of the Lord*, so *Roman* Catholicks thunder out *the Church*, *the Church*, in hopes to shelter themselves under so specious a Name: But *Madam*, pray be not mistaken, that glorious Name out of some peoples mouth is but a Scare-crow, and misapply'd.

That which at this time, I intend by the Grace of God to offer to your serious consideration, is chiefly this, against the Primacy and Infallibility of the *Romish* Church, which indeed are the two Pillars it stands upon; for if you question any thing, then to stop your Mouth, she saith of her self she is Infallible, and to get your Obedience, she will say she is Head Mother and Catholick Church, but then you must take their bare Word for't, if we may easily believe any thing, which we must not, when our Eternal welfare lies at Stake. Before I have done, I hope, by the Grace of God, to prove this, *First*, That the *Romish* Church hath no Supremacy over other Churches, and that her Bishop is no Universal Bishop, nor Primate of the *Christian* Church. *Secondly*, I shall beat down the ground they go upon, namely, that *Peter* was the Prince of the Apostles, from whom they pretend their Supremacy to be derived, *Thirdly*, I intend to shew how Popes are no Successors of *Peter*, neither 1. of his Doctrine; nor 2. of his Seat, or else he had been a Non-Resident Bishop, for he never was at *Rome*, at least any long time; and this being done, I shall speak against the pertended *Infallibility* of that Church and of her Bishops, having before Premised some things against *Peter*'s Infalliblity.

I must not engage in the Common place about the Church, which is of a large extent, yet I ought to take notice how the Word is sometimes improperly taken for the Temple or Meeting place, and properly for the Assembly or Congregation of those who make part of the Body of the Universal Church, which being dispersed all the World over,

and consisting of all sorts of Men and Women, of every People, Quality, Age or Sex, for which cause 'tis denominated *Catholick*, the true Members whereof are for certain visible only to Gods Eye, this Universal Church doth Subsist in the National ones, and these in the particular Churches: The Word Church is from a Greek Word derived from another, which signifies to call from one place to another; here we must observe the unreasonableness of the *Romish* Society, which would be called the Church, exclusively to all that are not within her Pale, when there hath always been the *Greek*, *Ethiopian*, and other Churches, standing by themselves, so now we have the Protestant and Reformed Churches from the Errors of the *Romish*, which consist of several National ones; and tho' in some of the forenamed National Churches there be Corruptions, yet in none greater than in that of *Rome*, which all Protestant ones do charge with Idolatry: Besides that Church commits a great absurdity with calling her self *Catholick*, when at the most she is but a part of it, for 'tis a contradiction to be Universal particular, as the *Roman Catholick* Church doth import, neither doth the name *Roman* make it to be that Church which was in *Rome* when St. *Paul* did write his Epistle, no more than the Jewish Church is now what it once was.

Here, if I would enlarge, I might divide my Discourse into three Branches; *First*, What the Church is. *Secondly*, What are the Marks whereby to know her. And, *Thirdly*, What is her Authority. And therein according to the Etymology of the Greek word for Church, shew there are two sorts of calling, one outward only, the other inward and joyned to the outward; but properly speaking, the name Church comprehends the Assembly only of Gods Elect; for in the Church are two different kinds of Men, some are Members of Christ and the true Church, which are the House it self; others are indeed in the House of God, but are none of it, like the Straw among the Wheat, till they go out and are separated; of this sort are all Christians, National, Visible, Particular Churches, wherein are the

pure

pure Preaching of the Word, and the right Administration of the Sacraments, according to the Institution, which are the proper marks of Christ's Church, but in that of *Rome* they are very much corrupt; these I say, and several other things to the purpose, I might insist upon, but for brevities sake I shall forbear, to come to what I chiefly proposed to speak of.

And that's, *First*, The Church of *Rome*, which is but a Particular one, hath no right of Superiority, or Supremacy, over any other Particular Churches, she hath no Patent for it; what Power she hath in that kind, was gotten by Craft and Usurpation, and was since maintained by force and violence. Jesus Christ is the Head, King, and Master of his Church, and they cannot out of his Word, or Apostolical Practice, shew that ever he gave the *Romish* Church any such Priviledge or Prerogative, as I hope to shew't somewhat lower, 'tis but a Human Invention. Ecclesiastical Histories assure us, that Patriarchs or Bishops of *Antioch*, *Alexandria*, &c. were Independent from *Rome*, nay, some of them sharply censured the Bishop of *Rome*: Indeed in the 4*th* Century some Jarrings began, between him of *Rome* and that of *Constantinople*, which being then the Seat of the Empire, was become the new *Rome:* But all was much, according to the Temper of the Bishops then in being; and for a proof that no such Prerogative belonged to *Rome*, in the 6*th*. Century we read how *Gregory* the great, Bishop of the Place, declared, that whosoever called himself Universal Bishop, or Bishop of Bishops, was the fore-runner of Antichrist. Tho' not long after his Death, that Mystery of Iniquity began to be set up, by a common Agreement, between *Phocas*, who having made away his Master the Emperor *Mauricius*, during a violent Fit he had of the Gout, promised *Boniface* then Pope of *Rome*, that if he would procure him to be owned for Emperor, he would own him for Universal Bishop; this is the true ground of that Usurpation, and not any falsely supposed Gift of *Constantine* the Great, much less of Christ: 'Tis observable how about the same time, that *Mahomet* began his Imposture, the

and consisting of all sorts of Men and Women, of every People, Quality, Age or Sex, for which cause 'tis denominated *Catholick*, the true Members whereof are for certain visible only to Gods Eye, this Universal Church doth Subsist in the National ones, and these in the particular Churches: The Word Church is from a Greek Word derived from another, which signifies to call from one place to another; here we must observe the unreasonableness of the *Romish* Society, which would be called the Church, exclusively to all that are not within her Pale, when there hath always been the *Greek*, *Ethiopian*, and other Churches, standing by themselves, so now we have the Protestant and Reformed Churches from the Errors of the *Romish*, which consist of several National ones; and tho' in some of the forenamed National Churches there be Corruptions, yet in none greater than in that of *Rome*, which all Protestant ones do charge with Idolatry: Besides that Church commits a great absurdity with calling her self *Catholick*, when at the most she is but a part of it, for 'tis a contradiction to be Universal particular, as the *Roman Catholick* Church doth import, neither doth the name *Roman* make it to be that Church which was in *Rome* when St. *Paul* did write his Epistle, no more than the Jewish Church is now what it once was.

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fore-named Biſhop of *Rome*, by Vertue of a Grant from *Phocas*, took upon him the proud Title of Univerſal Biſhop, for the Grant was made in 606, which was the very year that *Mahomet* retired to his Cave to forge his Impoſtures, which in 608 he began to propagate at *Mecca*, and the Succeſſors of both, endeavoured by the ſame Methods, that is, Craftineſs, Lying, Fire, and Sword, to Propagate it, and theſe are now the two great Impoſtures in the World, one in the *Eaſt*, the other in the *Weſt*. And we know it to be the endeavours of all Uſurpers, to maintain themſelves as much, and as long as they can in their Uſurpations, ſo that *Boniface*'s Succeſſors being acted by the ſame Spirit of Ambition as he had been, and having met with favourable conjunctures to ſettle and fix in that Uſurpation, they enlarged it as much as they could.

And becauſe, to engage the Conſciences of men, they would pretend to a Divine Right for this encroachment; we muſt in the next place, blow up and overthrow that imaginary Ground of theirs, which they fancy and would perſwade People to have been derived to them from St. *Peter*, but we ſay, *nemo dat quod non habet*, No man can give what he hath not. *Peter* never had any Primacy or Superiority over the other Apoſtles, and herein we go upon ſure grounds, for all along we have Scripture for it. Neither before our Bleſſed Saviours Death, nor after his Reſurrection was any ſuch Title as Prince of the Apoſtles, or the like, beſtowed upon him, nor any Power in the leaſt given him over them. In the School of Chriſt we hear Leſſons of Humility, againſt Pride and Ambition, and himſelf he gives for a Pattern, when he ſaith, (a) *Learn of me, for I am meek and lowly in heart*; and in that great Act of Humility, when he waſhed his Diſciples Feet, he ſaid, *I have given you an Example, for if I who am your Lord and Maſter have waſhed your Feet*, and thereby condeſcended to ſo mean a thing, much more ought ye not to domineer over, but to ſerve one another. Hence it is, that upon all occaſions, he ſtrictly forbids all that tends to affect any Superiority among themſelves, even in relation to the World to come,

(a) *Mat.* 11. 29.

(b) *Joh.* 13. 14.

come, wherefore he ſharply reproves the Sons of *Zebedee*, for their aſpiring to ſit one on his right Hand, the other on the left in his Kingdom, which argued a deſire of Superiority over their Fellow Diſciples, whereupon they were moved with indignation againſt the two Brethren; and not long before his death, about the (*c*) *ſtrife which was among them which ſhould be accounted the greateſt?* if there had been any ſuch thing intended for *Peter*, this had been a fair Opportunity for Chriſt to have declar'd it, and ſaid, *Peter* ſhall be the greateſt, he ſhall be your Prince; but he otherwiſe decided it, with ſhewing the oppoſition between the worldly Kingdoms and his (which is not of this World, as to *Pilate* he declared it, but Spiritual) thus, (*d*) *The Kings and Princes of the Gentiles exerciſe dominion over them, but it ſhall not be ſo among you, but whoſoever will be great let him be your Miniſter*, or Servant.

c *Matth.* 20. 25, 26, 27, 28.

d *Luke* 22. 24. *&c.* and *Mark* 10. 43.

If after our Saviour's Aſcenſion, any Title of Superiority, as viſible Head of the Church, Chriſts Vicegerent, Primate of the Apoſtles, or the like, had belonged to *Peter*, he certainly would have made uſe of it in his Epiſtles, but in the *firſt* we read only this, *Peter an Apoſtle of Jeſus Chriſt*, and this in the *ſecond*, *Simon Peter, a Servant and an Apoſtle of Jeſus Chriſt*, which is no more than *Paul* and other Apoſtles called themſelves by; theſe, and no worldly ones, are the glorious Titles made uſe of by thoſe Holy Men, and if over and above there had been any other belonging to *Peter*, he would, as his due, have received it from them, or at leaſt, himſelf would not have derogated therefrom, for by omitting it, he had thereby in ſome degree undervalued and deſpiſed ſuch an Office and Dignity, upon him beſtowed by his Lord and Maſter, but far from any thing like Supremacy and Superiority in the V. *Chapter* of his 1 Epiſtle, *v.* 1. he calls himſelf an *Elder*, who doth not command, but like a Brother Exhorteth the Elders of the Church, whom he makes his Equals and Companions, for he names himſelf συμπρεσβύτερος, that is, Fellow-Presbyter, or Co-Elder, and he exhorteth them to feed and take the overſight of the Flock of God, *not as being Lords over Gods Heritage,*

but being Examples; he doth not ſay, Dominion belongs to me, as he then might, if it had been true, but he thereby excludeth himſelf, as well as them; let this be farther obſerved about him, how in *Jeruſalem*, he was called to give an Account why he
e *Acts* 11. went in to uncircumciſed Men, in the Houſe of (*e*) *Cornelius* the Centurion? which could not conſiſt with any Supremacy of his over them, for only the leaſt is accountable to the greateſt, and not the Superior to the Inferior. Then we find in the Council of *Jeruſalem*, he did not preſide, as it had been his place to have done, if he had been the chief of
cap. 14. 15. *v.* 23. the Apoſtles, but *James* was the Chair-Man, who having an occaſion to name him, calls him barely *Simon*: farthermore, the Decree of the Synod was not made nor ſent in his Name, but in that *of the Apoſtles, the Elders, and the Brethren*; moreover, when he is named with ſome of the other Apoſtles, his Name is not always the firſt, which ſhould have been, if he was the chief, we ſee they are thus ſet down,
f *Gal.* 2. 9. *James*, *Cephas* and *John*, here (*f*) *James* is before him,
g 1 *Cor.* 9. 5. and in another place both *James* and *John*; (*g*) *Have we not power*, ſaith *Paul*, *to lead about a Siſter, a Wife, as well as other Apoſtles, and as the Brethren of the Lord and Cephas*; by the by, let it be obſerved hence how the Apoſtles were Married; and in ano-
h *Luke* 4. 38. ther place we read of (*h*) *Peters Mother-in-Law*, whom the Lord Jeſus cured of a great Feaver, (*i*) al-
i *Acts* 21. 8, 9. ſo *Philip* the *Evangeliſt* was Married, for we read of *four Daughters of his*.
k 1 *Cor.* 12. 28. *Epheſ.* 4. 11. In the Texts quoted in the Margin, (*k*) wherein St. *Paul* makes an enumeration of all the Offices by Chriſt Inſtituted in his Church, he gives not in the leaſt any ſuch ſign of any Dignity as Supream and viſible Head, or Univerſal Biſhop of the Church, beſtowed either upon *Peter* or any of the other Apoſtles, much leſs that there was to be a Succeſſion of any ſuch Office, either in the Church of R*ome*, or any other, which he would not have omitted, if ſuch a thing had been; and in the diſtribution of Gifts which he
l *Rom.* 12. ſpeaks of, (*l*) there is nothing at all about this Supremacy. God may, when he pleaſes, beſtow Gifts upon ſome, greater than upon others, but this may

not

not argue any Superiority of Office, when there is the ſame Lord and Maſter, the ſame Spirit, the ſame Work and Miniſtry, and the ſame Field: we all along do find that equality obſerved among the Apoſtles, after Chriſts Aſcenſion, which before his Death he had charged upon them, even thoſe who came after not excluded, which made *Paul* ſay of himſelf, (*m*) *I was not a whit behind the very chiefeſt Apoſtles*, not only in Gifts, but alſo in the extent of power and authority of his Miniſtry, (*n*) *For he that wrought effectually in Peter to the Apoſtleſhip of the Circumciſion, the ſame was mighty in me towards the Gentiles*, therefore *James*, *Cephas and John*, *who ſeemed to be Pillars* (obſerve how *James* and *John* as well as *Cephas* ſeemed to be Pillars,) *they gave to Paul and Barnabas*, *the right hands of Fellowſhip*, *v.* 9. whence appears the Equality we have ſpoken of, and *Peter* ſpeaks of him with eſteem and reſpect, and calls him (*o*) *Our beloved Brother Paul*; this deſire of Superiority is a pernicious thing, which another Apoſtle condemns in the perſon of *Diotrephes*, (*p*) *who loveth to have the preeminence*; therefore 'tis a damnable thing (as Pride was the ſin of the Devil, and of our Firſt Parents,) for any to attempt bringing into the Church an Office which Chriſt, (who alone hath Right to it) hath not Inſtituted, or to bring in a Superiority, when he hath appointed and ſettled an Equality; ſo that if *Peter* had no ſuch a Superiority as Popes, his imaginary Succeſſors pretend he had, and from him to be derived unto them, it follows there is in them no ſuch thing, but 'tis a meer Imagination and Uſurpation of theirs. At firſt *Rome* being the Seat of the Empire, the Chriſtian Church in it was provided with Biſhops or Paſtors, Men of Piety, Learning, and beſt qualified as could be found, and upon that account Men might ſet a great value and eſteem upon them, ſhew them a greater reſpect and obedience, becauſe they highly deſerved it; but in after-times, thoſe who came, being a quite different ſort of Men, very ſhort of their Piety, Vertue and Parts, yet out of Pride and Ambition, that which had been rendered to the ſingular and extraordinary Merits of the

m 2 *Cor.* 11. 3.
n *Gal.* 2.8.
o 2 *Pet.* 3. 15, 16.
p 3 *John* 9.

the Perſons, they looked upon as due to the Place, and ſo pretended to the ſame Honour, which they were not worthy of; and as Ambition is never ſatisfied, and Pride never ſaith 'tis enough, the Father of Pride infus'd it more and more into their Hearts, and ſuggeſted ways and means how to attain to, and promote their ambitious ends.

Now I come to my third Point, which tends to ſhew, That the Popes are no Succeſſors of *Peter*. The Church of *Rome* was gathered out of the Gentiles, not out of the Jews, tho' there might happen to be ſome few; now *Paul*, not *Peter*, was the Apoſtle of the Gentiles, and *Peter* of the Jews, for ſaith *Paul*, (q) *The Goſpel of the Uncircumciſion was committed unto me, as the Goſpel of the Circumciſion was unto Peter*, and in his Epiſtle he calls the *Romans* Gentiles, *I ſpeak to you Gentiles, inaſmuch as I am the Apoſtle of the Gentiles*, Rom. 11. 13. That is, he was chiefly and ſpecially ſent to Convert the Gentiles, and the other the Jews, tho' when occaſion was offered, they omitted not to Preach it to both; if *Peter* was to Convert the Jews, then he was not to go abroad to the Gentiles, but to converſe with and continue among the Jews, as we ſee his Epiſtles are written to them; *Paul* on the contrary, having upon occaſion ſaid to the Jews, (r) *It was neceſſary that the word of God ſhould firſt have been ſpoken unto you, but ſeeing you put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles*; and in another place, (s) *He ſhook his Raiment, and ſaid unto them, your blood be upon your own head, I am clean, from henceforth I will go unto the Gentiles*, and ſo he did, going from Town to Town to Preach the Goſpel, and ſo we ſee his Epiſtles generally written to the Gentiles, among others, that to the *Romans*, whereby we ſee how that Church was within his Province, not of *Peters*.

q *Gal.* 2.7.

r *Acts* 13. 46.

s *Chap.* 18. 6.

But let us come to particulars, on this account there may be a twofold Succeſſion, the *firſt* of Doctrine, the *ſecond* of the Chair or See: now I ſay, Popes are *Peters* Succeſſors in neither. Firſt, not in Doctrine, for indeed, except the firſt and ſecond Articles of Chriſtian Religion, about the moſt

moſt Holy Trinity and Divinity of Chriſt, wherein they are found, they have corrupted moſt of the reſt of the true Chriſtian Apoſtolical Doctrine, which I am ſure St. *Peter* taught; all their corruptive Alterations and humane Superſtructures of their own Invention, as Invocation of Saints, Worſhipping of Images, Veneration of Relicks, Pilgrimages, Indulgences, Purgatory, and many more; beſides, their overthrowing the three Offices of our Lord and Saviour, with making other Kings and Heads to Rule over his Church, other Prophets, who teach for Doctrines the Commandments of Men, and bring in their Traditions to the prejudice of his Holy Word, and then Inſtituting other Prieſts than him, and other Sacrifices than his, and ſetting up new Sacraments, and other things which are well known, and 'twould be too long for me to Inſert: But, *Madam*, If you pleaſe to be informed about ſeveral of the chief, as Tranſubſtantiation, taking away the Cup, againſt eating of Fleſh on certain days, the Marrying of Prieſts, theſe I have ſpoken of in a Tract of mine, called *A Seaſonable Diſcourſe about Religion, in this preſent Conjuncture*, Printed in 1688. which I refer you to; for here, for Brevity ſake, I will meddle with nothing but what relates to my preſent purpoſe.

However, *Madam*, before I proceed farther, I take it to be neceſſary to pull off the Vizard of the Church of *Rome*'s pretended Succeſſion to *Peter*. In order to't, you muſt give me leave to draw a true and natural Picture of that Society: I hope you will own two things; *firſt*, That the true and right Succeſſion is in the Doctrine. *Secondly*, That *Peter*'s Doctrine is the ſame, and not at all different from or contrary to that of the other Apoſtles and Evangeliſts, as ſet down in the New Teſtament: Now the *Romiſh* Church, from the firſt ſteps, doth prevaricate and gainſay *Peter*'s Doctrine, for he ſaith, (v) *That no propheſie of the ſcripture, is of any private interpretation: for the propheſie came not in old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt.* Here *Peter* attributes Scripture to the Counſel of God and Inſpiration of the Holy Ghoſt, but the

(v) 2 *Pet.* 1. 20, 21.

Romiſh

x *Bellar. de verbo dei l.* 4. *c.* 4.

y *Bellar. de verbo dei l.* 4. *c.* 3.

z *Perron cont. Tilen.*

a *Bellar. de verbo dei l.* 3. *c.* 1.

b 2 *Cor.* 4. 3, 4.

c *Bellar. de verbo dei l.* 2. *c.* 15. *and Index lib. prohibit. Ref.* 4.

Romiſh Church (*x*) *to the will of men, and particular occaſions, without God's expreſs command.* Nay, they ſay, (*y*) the word of God contains not all things neceſſary unto Salvation, and ſo 'tis inſufficient, yet the Apoſtle ſaith *all ſcripture is given by inſpiration of God, and is profitable for Doctrine, for reproofs, for correction, for inſtruction in righteouſneſs*, and *are able to make us wiſe unto ſalvation*, 2 Tim. 3. 15, 16. Now that which makes *wiſe* and *perfect*, as 'tis *v.* 17. to Salvation, doth contain all that is neceſſary unto Salvation, other Texts we have to the ſame purpoſe: They alſo (*a*) affirm Scripture to be dark and obſcure, againſt what *David* ſaith in ſo many places, as *Pſal.* 19. 28. And *thy word is a lamp unto my feet, and a light unto my path. Pſal.* 119. 105. They ſee not that light becauſe they turn their back upon't; *Paul* declares, (*b*) *If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them:* Tho' God's word be clear, Unbelievers cannot ſee't no more than the Blind, or thoſe who ſhut their Eyes can ſee the Sun, tho' never ſo bright: Nay they (*c*) forbid people to read it, tho' in ſeveral places of the Old and New Teſtaments there be an expreſs command to read it, which for brevity ſake I ſhall not quote, only in my way, I ſhall take notice, of an Interpretation of the words in *Pſalm* 91. 13. *Thou ſhalt tread upon the Lyon and Adder, the young Lyon and Dragon ſhalt thou trample under feet*; a Propheſy relating to our Lord and Saviour, yet Pope *Alexander* the III. whilſt he in the Porch of St. *Marks* Church in *Venice*, was with his Foot treading upon the Neck of the Emperor *Frederick Barbaroſſa*, cauſed the words to be pronounced with a loud Voice, to which the Emperor, as bad an Interpreter as the proud Pope was of Scripture, anſwered *non tibi ſed Petro*, this was not ſaid to thee, but to *Peter*, whereunto the reply was, *Et mihi & Petro*, to me and to *Peter*.

Before this Holy Word, they prefer, or at leaſt make of an equal Authority, their Traditions, their own nventions and Forgeries. For, *Madam*, give me eave to ſay, That the Church of *Rome* is a great

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Impoſtor, and hath been proved ſuch, by ſeveral Divines, both Forreigners and our own; yet *Bellarmin* in the ſame Book, and Cardinal *du Perron* againſt *Tilenus* are for Traditions, contrary to ſo many places of Scripture, whereof ſome are quoted in the Margin, (*d*) *What things ſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it*, and St. *Paul* ſaith, (*e*) *If any man preach any other Goſpel unto you, than that which we have precahed let him be accurſed:* the word in the Original ſignifies, *beſides* what we have Preached, there ought to be no dimunition, addition, or alteration.

d *Deut.* 12. 32. *Exod.* 25. 40.

e *Gal.* 1. 8, 9.

But Madam, to avoid prolixity, which I ſee an enumeration of many of their Errors would unavoidably engage me in, I ſhall in few words ſay, their forbidding at certain times to eat ſome ſorts of Meats, when Gods Word in ſo many places ſpeaks againſt it, and that, as well as the prohibition for Prieſts to Marry, is called (*f*) *Doctrine of Devils:* when the Apoſtle calls *Marriage Honourable, and the Bed undefil'd.* How dare they to command that which God hath forbidden, or to forbid that which God hath inſtituted, approved and commanded? Pope *Pius* the II. was ſo ſenſible of the unreaſonableneſs of this, as to ſay, that if Prieſts for good cauſe had been forbidden to Marry, for a better they ſhould now Marry: (*g*) We Read in the Word, how *Peter*, whom they ſo much pretend to follow, and others among the Apoſtles and Evangeliſts were Married: After this, what ſhall we ſay of *Campeggio*, one of the Pope's Legates at the Council of *Trent*, who openly maintained there, that 'tis better for a Prieſt to keep a Whore than to Marry: Their Mediators of Interceſſion, are an Injury to the Lord Jeſus: The Error of Tranſubſtantiation, is contrary to Scripture, Senſe and Reaſon, and attended with Idolatry: And now, *Madam*, I ſhall be more plain than I was once, meerly out of reſpect for you, when, as you may remember, a Pragmatical Prieſt at Table, vexed ſome Body, whom you know, and with a Brazen Face, denied the *Romaniſts* to Worſhip Images and other Creatures; for 'tis known how all your Prieſts are downright Idolaters, firſt they make their Wafer, God; for ſaith one of them, (*h*) *He who Created*

f 1 *Tim.* 4. 1. 2. *Heb.* 13. 4.

g *Matt.* 8. 14. * *Act.* 21. 8, 9. †1 *Cor.* 9. 5.

h *Gab. Biel. Can. Miſſ.* 4.

ated me without me, is now Created by me. I ſay, the Prieſt firſt makes his God, then falls down and Worſhips it, and at laſt Eats it up: Is not this as great an Idolatry as can be, to Worſhip a Creature of his own making? The place where our Saviour ſpeaks of falſe Chriſts, is remarkable, (g) *If any man ſhall ſay unto you, lo here is Chriſt, or there, believe it not,* or *behold he is in the ſecret chambers,* or little places which they have above their Altars, where under Lock and Key they keep their Idol God, *believe it not.*

g *Matt.* 24. 23, 26.

What manner of God is the Wafer God of *Papiſts?* of one or few minutes ſtanding, which by the pronouncing of five *Latin* Words, tho' in the Text there be but four, *This is my Body,* is as it were by a Magical Vertue, changed into the ſubſtance of Chriſt's Body, and ſo with them becomes God, and as ſuch is by them adored: What a poor Idol God is this, which cannot preſerve it ſelf from being eaten up by Dogs, Rats, Mice, Spiders, and the like Vermin? and if it doth but ſlip out of the Prieſts Hand, when he holds it, is like *Dagon* before the Ark, broken in pieces: And the Prieſt, when ſuch an accident happens, as it doth ſometimes in the Street, with a Rope about his Neck, to ſhew how for his Idolatry he deſerves to be Hanged, doth ſcrape up the Crumbs with the Dirt, when it happens to fall into't, and lays it up. Of this Wafer-God may well be ſaid, what *Elijah* in a mocking way, ſaid of *Baal, He is a God, who is either talking or purſuing, or he is in a journey, or he ſleepeth, and muſt be awaked:* For let the Popiſh Prieſts, as well as *Baal*'s, cry from Morning till Evening, as loud as they can, there ſhall be no Voice, nor any to Anſwer, becauſe the *Wafer-God* is as much a Dumb Idol, as *Baal*'s Image was, 1 *King.* 18. 26, 27.

Upon this matter of the Wafer-God, I muſt not omit taking notice of a thing, which gives their Tranſubſtantiation and Corporal Eating of Chriſt's Body, a deadly blow, and that with a Weapon of their own, for in a *French* Tranſlation of the Bible, Printed in *Antwerp,* by *Martin L'Empereur,* in 1534, with *Charles* V. his Licenſe, Dated, *Bruſſels,* the 21ſt of *November* 1533, in the 6th *Chap.* of *John*'s Goſpel, over againſt theſe words, *Except ye eat the fleſh of the*

Son

Son of Man and drink his blood, ye have no life in you. There is a Marginal Note in these words, *To eat the flesh of Christ and drink his blood, is to believe in him*; whereby their pretended Corporal Manducation is quite overthrown, and it perfectly agrees with the Doctrine of all *Reform'd* Churches.

As to the taking away the Cup from the People, in the Sacrament, 'tis positively contrary to what our Saviour said, (*k*) *Drink ye all of it*, and one of the Evangelists observes how *they all drank of it*, and the Canon of the Council of *Constance* against it, doth them more harm than good, for in the Preface they own thus, *Licet Christus instituerit*, &c. that is, (*l*) *Tho' Christ instituted and gave after Supper the Sacrament in both kinds to his Disciples, and tho' in the Primitive Church, it was Administred in the like manner, yet the Council for certain reasons, doth command that the Sacrament be otherwise Administred.*

k *Matt.* 26. 27.

l *Mar.* 14. 23.

Sess. 13.

But to come close, the *Romish* Society, we charge it with Idolatry and Superstition, 'tis a Religion Bloody, Damnable, Trayterous, Blind and Blasphemous; and *Madam*, I go upon sure grounds, for I well know their Doctrines, having Read them in their chief Authors, and by way of Discourse and Disputes with their Priests, *&c.* and as for their Practices, I have been long enough at *Rome* among them, and in other Places, to observe them. I come to prove the Charge; first, their Religion is *Idolatrous*, because it gives the Creature, the Dead and Images, the Honour due to God alone; the Images and Wafer-God of Papists, are Dumb Idols as well as those of the Heathens. Their distinction of *Latreia* and *Douleia* is idle and frivolous, for in (*n*) Scripture the Servants of God, which adore him, are called δοῦλοι, so *Paul* calls himself (*o*) δοῦλος, Servant of Jesus Christ, and in *Rev.* 19. 10. the word there to adore, is not derived from λατρεία, but from προσκύνησις: but these things I must not trouble you with. Now to Pray to Saints, to the Dead, to Adore the Wafer, to Worship Images, is not all this to give the Creature the Worship due to God alone? and is it not to pay Relicks Divine Worship, as to fall down, kneel before, and kiss them, to

n *Rev.* 22.

o *Rom.* 1. 1

go

go in Pilgrimage to their Shrines and Sepulchres, and to expect help from them.

Secondly, 'Tis a *Superſtitious* Religion, upon the account of innumerable vain Fopperies in their Devotions, wherein they place Religion, as the *Virgins* Milk, *Peter*'s Beard, *Chriſtopher*'s Tooth, the Head, Rib, Arm, Finger, *&c.* of ſuch a Saint; ſuch things *Rome* is full of, and hardly any of their Churches but hath ſome ſuch things to ſhew: What are their Holy-Water, Salt, Spittle, Holy-Oil, Beads, Whippings, Fiſh-days, Nunneries, Pilgrimages, Baptiſing of Bells, Fonts, Croſſing themſelves, *&c.* Now let us look into their Rituals, and by their Practices judge of their Belief, and we ſhall find whole Almanacks full of Saints of their own making, I dare ſay of ſome who never were in the World, and of others who perhaps are now Tormented in Hell; they have many more Saints than there are Days in the Year: To theſe they pay the ſame Ceremonies, in the ſelf-ſame words, attended with the ſame bowings and kneelings as they do to God himſelf: Farthermore they directly to them offer their Prayers, Conſecrate Churches, appoint Holy-days, and make Vows to them, which are but Creatures, now Dead, and lying in their Duſt and Aſhes; if this be not Superſtition and Idolatry, I cannot tell what is ſo.

Thirdly, 'Tis a *Bloody* Religion, witneſs their many Maſſacres of the *Waldenſes*, *Albigenſes*, and others; their *Bartholomew-Eves* in *France*, Cruelties in *Ireland*, and in ſo many other parts of *Europe*, their Principles and Canons of ſome of their Councils, their Inquiſitions and Congregations *de Propaganda fide* are well known. *Fourthly*, That Religion is Damnable, for it overthrows the very Foundation of Chriſtianity, for their Tranſubſtantiation deſtroys the Truth of Chriſt's Human Nature, their Expiatory Sacrifice or the Maſs, his only Sacrifice for Sin, offered once for all, their Doctrine of Merits, his Merits; the multitude of Mediators among them, makes void the only Mediator between God and Men, the Man Jeſus Chriſt; their Sacrificing Prieſt overthrows Chriſt's Prieſtly Office, as their Traditions do his Prophetical; ſo is the great Article of the Forgiveneſs of Sins,

sins, and free Justification through Gods Grace in Jesus Christ, by their Doctrines of Merits, Pardons, Indulgences, Treasures of the Church, and Works of Will-Worship. *Fifthly*, 'Tis Blind, which is plainly made out by their Doctrines of blind Obedience, and implicit Faith: according to them, 'tis enough for one to be a good Christian, to believe what the Church believes, tho' he knows not what the Church doth believe. *Sixthly*, 'Tis a *Treacherous* Religion, for they teach, That the Pope may Depose Kings, and lawfully Absolve Subjects from their Oath of Allegiance. *Lastly*, we charge it to be *Blasphemous*, because the peculiar Excellencies of Divine Majesty, and the Prerogatives of our Lord Jesus Christ, it ascribes to the Virgin *Mary*, whose *Psalter* by *Bonaventura* doth contain abundance of Blasphemies, for all the Glorious things in the Book of *Psalms*, spoken of the Son of God, they blasphemously apply it to the Blessed Virgin, who is but a Creature, and that which is proper to him, they give not only to the Virgin, but also (to multiply their Idolatry) to other Creatures, both dead and alive, as to their *Popes*, to whom and to their Priests, they attribute a power to forgive Sins, which is a downright Blasphemy, for *who can forgive sins but God alone?* Mark 2. 7.

Now I come to the *second* part of the Non-succession, and shew that *Peter* was no Bishop of *Rome*, or else he had been a Non-Resident, and he never was at *Rome*; herein to be ingenuous, we shall say we have no positive proofs, but next to that we have that which is as good; neither can they with true and good Authority shew that ever he was there, though they make use of Legends and spurious things: and those who hold the Affirmative, ought to prove it, though they which are for the Negative should not; yet we hope to demonstrate he never was Bishop in *Rome*.

After our Saviours Ascension, *Peter* for several Years together continued in the Land of *Judea*, and thereabouts, for in the Book of the *Acts* we read of him in Chapters 1, 2, 3, 4, 5, 6. (tho' in this not particularly named, but contained under the Name

of the twelve) 8, 9, 10, 11, 12. when, having by the Angel been miraculouſly delivered out of Priſon, he left *Jeruſalem*, where we find him again in chap. 15. for he was preſent at the Synod or Council, where *Luke* who followed *Paul*, and in the reſt of his Book gives an account of *Pauls* progreſs in Preaching the Goſpel, leaues him: Now the Council was held in the 15th year after Chriſt's Reſurrection, and the 48th after his Birth, till which time we cannot find he at all ſtirred out of *Judea*, except when he was in *Antioch*. where when for fear of the Jews, he withdrew himſelf from the Gentiles, *Gal.* 2. 12.

Now let us compare times; *Paul* was Converted in the year of our Lord 35. and two years after his Aſcenſion, when going to *Damaſcus*, out of which City *he was by night let down by a Wall in a Basket*, Acts 9. 25. thence he went to *Jeruſalem*, *v.* 26, 27. and *was by Barnabas brought to the Apoſtles*, he ſpeaks
a *Gal.* 1. 18. of another Journey which (a) *three years after he took to Jeruſalem to ſee Peter, and abode with him fifteen days*; and in the 2 *Chap. v.* 1. he ſaith how fourteen years after, *he went up again to Jeruſalem with Barnabas*, at which time he alſo met there with *Peter*, *v.* 9. and not long after at *Antioch*, *v.* 11. It were not to my purpoſe to follow *Paul* in his Journeys, nor to ſpeak of his abode in ſeveral places, as *a year and a half at Corinth*, Acts 18. 11. *three years at Epheſus*, chap. 20. 31. *&c.* we ſhall bring him up to *Jeruſalem*, where, upon the account of an uproar againſt him, he fell into the hands of the *Romans*, when *Fælix* was Governour of *Judea*, and *Claudius*
b *Acts* 23. *Lyſias* chief Captain in *Jeruſalem*, and he (*b*) was kept a Priſoner till *Portius Feſtus* came into *Fælix*'s room, Acts 24. 27. and having been heard by him, and appealed unto *Cæſar*, was ſoon after ſent to *Rome*, where he arrived in the year 58. and was Martyr'd in the year 68. which was the 10th after.

Now as to *Peter*, undeniably he and *Paul* were at *Jeruſalem* at the time of the Synod in the year 48. as obſerved before, and they would have them both to have been Martyr'd in *Rome* in 68, that is 20 years after, yet they aſſert *Peter* to have been Biſhop of *Rome*, for 25 years, ſo that there are plainly 5 years diſcount,

discount, besides the time that he might have spent in and about *Judea*, for after that, as I already mark'd, we find him in *Antioch*; as for *Paul*, he was brought to *Rome* but 10 years after, which was but 10 before his Martyrdom, which in case *Peter* had come thither about the same time, had lessen'd in all 15 of the 25. *Peters* first Epistle was written *to the Jews strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia* and *Bithinia*, from *Babylon* in the 56th year of our Lord, which was but 12 before his death: his second Epistle to the same Jews, is supposed to have been written in 67. that is a year before his death, which he therein speaks of as near at hand, (c) there being no place named, we may well suppose it to have been written from the same whence the other was; yet therein no mention of *Rome*, no salutation thence, no mention of *Paul* as being there, tho' he therein speaks of him chap. 3. 15. But to leave off Chronology; after the Synod of *Jerusalem*, *Paul* doth mention *Peters* being in *Antioch*, but we find no where that he went or so much as purposed to go to *Rome*, which being a place of the Gentiles, he had no call to invite him thither; but as already observ'd, we find his first Epistle written from *Babylon* (a City so remote from *Rome*) for he gives the salutation of that Church, 1 *Pet*, 5. 13. except they would have *Rome* to be called *Babylon*, as we read it is in the Book of the *Revelation*; but on such occasions the Names of places are set down as properly they are.

(c) 2 *Pet.* 13. 14.

That *Paul* was at *Rome*, we read it in Gods Word, but no such thing of *Peter*; is it likely that he was 25 years Bishop of *Rome*, and yet no sign at all of his being there? I say, if ever he was there, it must be either before *Paul* came thither, or after, for with him he went not; not before, because certainly some mention would have been made of him; we read how when *some of the Brethren in Rome had heard of Paul and his company, they came thence to meet them as far as Apppii forum and the three taverns*, yet not a word of *Peter*: if he had been among them, he being so considerable would have been named; well, but if it had been too much for him to go so far as to meet a

Acts 28. 15.

d *Gal.* 1. 18. Fellow Apoſtle, who once (*d*) *went up to* Jeruſalem *to ſee him, and abode with him* 15 *days*, and ſo was no Stranger to him, what's the reaſon when *Paul* was come to *Rome*, he came not to ſee him? if he had then been at *Rome*, doubtleſs *Paul* would have gone to

e *Act.* 28. 17. viſit him, and not forgotten him when (*e*) *he called the chief of the Jews together*, and gave them an account of the cauſe of his coming thither; if then *Peter* had been Biſhop in *Rome*, the Jews would not have gone altogether without his knowledge, and their an-

f *Ver.* 21. 22. ſwer ſhews that *Peter* was not there, for (*f*) *they ſaid unto him, we neither received Letters out of* Judea *concerning thee, neither any of the brethren that came, ſhewed or ſpake any harm of thee: but we deſire to hear of thee what thou thinkeſt, for as concerning this ſect, we know that every where it is ſpoken againſt:* If *Peter* had been at *Rome*, *Paul* and his Doctrine about the Goſpel of Chriſt, could not have been ſuch a Stranger, and unknown to them, let the reſt of the Chapter be Read, and 'tis ſaid, *v.*30. that *Paul dwelt two whole years in his own hired houſe, and received all that came in unto him.* What, all this while, not a word of *Peter?* we look upon *Luke* as an exact Writer, who in his Book of the *Acts*, mentions ſo many other particulars, and who all that while attended on *Paul*, and would he have omitted making ſome mention of *Peter*, if at that time he had been in or about *Rome?* Therefore we muſt conclude he was not there before *Paul*'s coming.

Neither came he thither after, for *Paul* in thoſe Epiſtles he hath Written from *Rome*, to the *Galatians*, *Epheſians*, *Philippians*, *Coloſſians*, II. to *Timothy* and to *Philemon*, which contain ſeveral Salutations from Men inferiour to *Peter*, yet not a word of him, if he had been there, *Paul* would have acquainted him with his Writing, as he did others, whoſe Salutations he mentions, then *Peter* would not have failed (to ſpeak in their own words) to have ſent his Apoſtolical Bleſſing, as now *Popes* do. *Paul*'s Epiſtle to the *Romans*, is accounted to have been written within the 56th Year of our Lord, and 12 Years before his and *Peter*'s Death: Certainly if *Peter* had then been Biſhop of *Rome*,

Rome, according to their computation, of 25 Years, he muſt need have been there 13 Years before, and if *in Rome* at that time, how came it to paſs, that *Paul*, in his Epiſtle to the *Romans*, among his Salutations to ſo many, much inferiour to *Peter*, omitted him. When the whole Chap. *ib.* is almoſt full of the Names of thoſe whom he doth Salute, and begins with a Wife and a Huſband, of whom we Read *Acts* 18. 2, 3. who *by their Occupation were Tent Makers, and he being of the ſame Craft, wrought with them.* Of theſe he ſaith to the *Romans v.* 3. Greet *Priſcilla and Aquila my helpers in Chriſt Jeſus.* Certainly if *Peter* had been in *Rome*, and being an Apoſtle, in that Epiſtle *Paul* would, have taken notice of him. Therefore we look upon't as a meer Forgery that *Peter* for 25 Years together was Biſhop of *Rome*, for it had been contrary to the Office of the Apoſtles, which was not to ſettle in one place, but to go over the World, to Preach the Goſpel, as we Read of *Paul*, who from *Jeruſalem*, and round about unto *Illyricum*, fully Preached the Goſpel of Chriſt, *Rom.* 15. 19. according to the Inſpiration of the Holy Ghoſt, the Apoſtles divided the Work among themſelves, as we Read *James*, *Cephas* and *John*, do with *Paul* and *Barnabas*, *Gal.* 2. 9. So all went into ſeveral parts of the World, which in antient Records, are named: as to *Peter*, about whom is the Queſtion, (*g*) the Eccleſiaſtical Hiſtories ſay, that he, a long time Preached the Goſpel to the Jews in *Pontus*, *Galatia*, *Cappadocia*, *Bithynia* and *Aſia*, whom he did write to, as we have it in his (*h*) firſt Epiſtle, ſo that if ever he went to *Rome*, 'twas at the moſt only about the latter end of his Life. But what *Paul* ſaith, is very remarkable, (*i*) *At my firſt anſwer no man ſtood with me, but all men forſook me.* Certainly if *Peter*, who for the ſame cauſe laid down his Life, had been there, he would not have forſaken him, but this is a proof he was not there: What *Romaniſts* ſay of a Conteſt between *Peter* and *Simon* the Sorcerer, and ſeveral other things to the like purpoſe, is all fabulous: I know, in *Rome* they ſhew ſome places, with pretty Stories of their own Invention, as of *Peter's* Priſon, and of his meeting with Chriſt, when ſtealing

g *Euſeb. l.* 3. *c.* 1.

h 1 *Pet.* 1. 1.

i 2 *Tim.* 4. 16.

out of that City, to avoid Martyrdom; he asked him *Domine, quò vadis*, Lord, whither goest thou, and the answer *Romam ut ibi iterum Crucifigar*, To *Rome*, there again to be Crucified; all forged and by Tradition transmitted to these very times: So that all this well considered, it doth not in the least appear, that *Peter* came to *Rome* since *Paul* was brought thither, and never, as we may conclude, according to what they say, that both suffered there at the same time: This Truth, *Blondel*, one well known for being versed in the antient Ecclesiastical History, had promised the *French* National Synod at *Charenton*, which thereupon encouraged with dispensing him from his usual Pastoral Duties, invincibly to prove; and whilest People were in expectation to see that Work of his come forth, instead of his promised Book, having (as inform'd by a Worthy, Learned and Ingenious Man, who had known him, Named *M. la Sigogne Ingrand* of *Poictiers*, whom in my way through that Country, I happened to be acquainted with) been gained by Cardinal *Richelieu*, he published his Book about Pope *Joan*.

After what I said, the supposed Primacy of *Peter* is come to nothing, and consequently the *Supremacy* of *Popes* and Church of *Rome* thereupon grounded, is blown up: So that one Pillar being pull'd down, the other, namely the *Infallibility*, cannot stand; and therein to proceed, I shall alter the order of my discourse, for in the matter of Supremacy, I began against their Superstructure before I meddled with the Foundation, that is, I shewed how the pretended Supremacy of the *Romish* Church, is but a *Chymera*, and then that *Peter* had no Superiority over his Fellow Apostles, nor Dominion over God's Heritage, for indeed all the Power which the Lord hath given his Ministers, is not to Curse and Anathematize, as Popes and Councils have taken upon them to do, which is contrary to the Pattern and Rule given by the Apostles in the Synod of *Jerusalem*, but as *Paul*, one of the chief of them, declares in several places, that (*k*) *Power is to edification, and not to destruction.* But now I intend, by the Grace of God to demonstrate, first, that *Peter* was not Infallible, and then, that in the *Romish* Church, is no such

(*k*) 2 Cor. 13. 10.

Infal-

Infallibility as they pretend to be derived to't from *Peter's*.

However, we own that *Peter's* Doctrine what he Preach'd, and whatsoever is written in his Epistles, is infallibly true, for what he speaks of, how (*l*) *in old time, holy men of God spake as they were moved by the Holy Ghost*, is true of him and of the other Apostles, but this Infallibility is lodged not in their Persons, but in their Doctrine, it did not lye in *Peter*, but in the Guide, who directed him, the Holy Ghost: Now the promise of Christ that (*m*) *the gates of hell shall not prevail against the Church*, is to be understood of a freedom from Destruction, but not from Error, seeing himself foretold of (*n*) *false Christs and false Prophets that shall arise, and shew great signs and wonders*. And even in his School, which was the Figure of the Church, was a *Judas*, a Traytor, and so have his Apostles Prophecied of *Heresies* in the Church, and of grievous Wolves that should enter into't, (*o*) even among themselves should men arise, speaking perverse things.

l 2 *Pet.* 1. 21.

m *Mat.* 16. 18.

n *Chap.* 24. 24.

o *Act.* 20. 29, 30.

Farthermore it ought to be taken notice of, how great a mistake it is in the *Romanists*, to apply unto *Peter* what our Saviour said, (*p*) *Upon this rock I will build my Church*. He meant not *Peter's* Person, but the Confession he had made of him, that he was the *Christ the Son of the living God:* The thing is plain enough, if we consider the occasion of the discourse, which was this, who Christ was? *Peter* said, Thou art Christ the Son of the Living God. Now this truth owned by *Peter*, namely that the Lord Jesus is the Son of the Living God, the Church of Christ is built upon, for upon Christ is the Church founded, (*q*) *And other foundation can no man lay*, saith Paul, *than that is laid, which is Jesus Christ*. Besides that, no where in Scripture *Peter* is call'd a Rock, (*r*) but the Lord Christ is; therefore 'tis a gross Error to misapply to *Peter* that which belongs to Christ: This very Truth, what Christ was? *Peter* of himself could not know, for saith our Saviour, *Flesh and blood hath not revealed it unto thee*, but my Father which is in heaven, *v.* 17. and indeed this is the Fundamental Truth of Christian Religion, that Christ is the Son of the Living God.

p *Mat.* 16. 18.

q 1 *Cor.* 3. 11.

r *Chap.* 10. 4.

But before I leave that Text, I muſt take notice of another Error which the *Romiſh* Church would ground upon it, 'tis this, that the Power of the Keys of the Kingdom of Heaven, namely of binding and looſing, was beſtowed only upon *Peter*, when it alſo was upon the reſt of the Apoſtles, which were a Collective Body: Now to find out the truth of what I ſay, we muſt look upon the 13. *Verſ.* of this *Chap.* 16. of *Mat. When Jeſus came into the coaſts of* Ceſarea Philippi, *he asked his diſciples ſaying, whom do men ſay, that I the ſon of man, am? and they ſaid, ſome ſay that thou art* John *the Baptiſt, ſome* Elias, *and others* Jeremias, *or one of the Prophets.* Now ſeeing none of theſe Opinions of Men about him were true, he aſked their Opinion, for, *he ſaith unto them, but whom ſay ye that I am?* The Queſtion is put to all his Diſciples, *ye.* So *Peter* in whom we commonly find a readineſs to ſpeak, as may be an effect of his temper, anſwered here in the name of all, thou art Chriſt the Son of the Living God, whereby he ſhewed an infinite difference between the Lord Jeſus and all that were nam'd before: But the better to ſee how the promiſe of the Keys, was not made in particular to *Peter*, but to the Colledge of the Diſciples, we muſt read the concluſion of that whole Converſation, as 'tis in *ver.* 20. *Then charged he his diſciples*, not *Peter* alone, *that they ſhould tell no man, that he was Jeſus the Chriſt*, which implies, that tho' *Peter* alone had ſaid ſo, yet thereby all his Diſciples had owned him to be Chriſt the Son of the Living God, and as their Confeſſion concerning him was general, ſo was his promiſe. This on my way I thought fit to take notice of, to ſhew how ill grounded is the *Romiſh* Church in her pretenſions.

Now I return to *Peter*'s pretended Infallibility as to his Perſon, and ſay, that if ever he was infallible, it muſt be either before our Saviour's Death, or after his Reſurrection, and after he had been reſtored to his Apoſtleſhip, but neither of the two: Firſt, not before the Lord's Death, no Infallibility tied to his Perſon, ſince Scripture mentions ſome groſs failings of his, as his Ignorance in the Transfiguration, for when he ſpake of making three Tabernacles, the Evangeliſt

ob-

obſerves of him, (*s*) *Not knowing what he ſaid.* A Man who knows not what he ſaith, is not infallible, nor he who wants Faith, wherewith Chriſt upbraided him, when he ſaid to him, (*t*) *O thou of little faith, wherefore didſt thou doubt:* Again certainly *Peter* was not infallible when in the forequoted *Chap. Mat.* 16. the Lord having foretold his Death, Peter *took him and began to rebuke him, ſaying be it far from thee, Lord; this ſhall not be unto thee,* when for that ſame end he came unto the World, and without it there had been no Salvation, which drew upon him this ſharp and unuſual reproof of our Saviour, *Get thee behind me Satan, thou art an offence unto me, for thou ſavoureſt not the things that be of God, but thoſe that be of men.* This paſſage by the Evangeliſt, is related immediately after what had been diſcourſed between our Saviour and his Apoſtles, concerning what he was, *v.* 22. 23. may be thereby to deſtroy all inferences that might afterwards happen to be drawn on *Peter*'s behalf, to the prejudice and excluſion of the reſt of the Apoſtles, for therein any pretended Primacy and Infallibility are overthrown, and that circumſtance of time makes it remarkable: But if there was no other proof againſt his Infallibility, but that ſad Denial of his Lord and Maſter, even with an Oath to confirm a Lie, yea, Curſing and Swearing, and that thrice together, it were too ſtrong a proof againſt his Infallibility before our Saviour's Death.

s *Luk.* 9. 33.

t *Mat.* 14. 31.

But I ſay alſo, he was not infallible after our Saviour's Aſcenſion, Witneſs St. *Paul*, who in (*u*) *Antioch withſtood him to the face, becauſe he was to be blamed,* and therein 'tis expreſſed in what, namely for his Diſſimulation, a thing ſo contrary to Faith, Truth and Sincerity: Beſides that, after his Converſion *Peter* was a Sinner ſtill, and no Sinner is infallible, wherefore ſaith another Apoſtle, ſpeaking of himſelf as well as of others, (*x*) *In many things we offend all*; and long before, a great and a wiſe King had ſaid, (*y*) *There is no man that ſinneth not:* And I ſuppoſe a thing which is not, that one Man could be found, who in his whole Life-time had committed but one Sin, yet, ſaith the ſame Apoſtle, (*z*) *Whoſoever ſhall keep the whole law,*

u *Gal.* 2. 11, 12, 13.

x *Jam.* 3. 2.

y 1 *King.* 8. 46.

z *Jam.* 2. *and* 10.

and yet offend in one point, he is guilty of all. So then *Peter* was not infallible in the ſtate of Grace, and after his Repentance.

Much leſs hath any ſuch thing as Infalibility, been entailed upon any that were to Succeed him, (granting that which is not, the Popes to be his Succeſſors,) for there is not the leaſt ſtep thereof in Scripture, and Experience teaches with a Witneſs how Fallible were his pretended Succeſſors. Before Men can well Diſpute about a thing, the Queſtion muſt be Stated, ſo before we come to Diſcuſs this Matter of Infallibility, let them firſt agree among themſelves where to Lodge it, which hitherto they could not; for ſome would have it to be in the Council, others in the Pope, and others in both Pope and Council together. The Council of *Conſtance*, which was held in 1414. Decreed the Council to be above the Pope, which is alſo a Laſh againſt his Supremacy, but in *Italy* this is accounted an Heretical Doctrine.

But why, to talk of Infallibility, a thing not be found in the World? To Lodge it in any Man, is to make a Contradiction, and Nonſenſe, for no meer Man was ever Infallible. Hence it is, that Scripture mentions flaws and failings in the beſt and moſt Holy Men, to begin from *Adam*, whoſe Fall Mankind hath cauſe to Remember, *Noah*, *Abraham*, *Lot*, *Iſaac*, *Joſeph*, *Moſes*, *Job*, *David*, *Solomon*, *Jonah*, *Elijah* that zealous Servant of God, of whom *James* ſaith, he was ſubject to the like paſſions as we are, *Jeremiah*, *Peter*, *Paul*, *Barnabas*. In few Words, Human Nature is attended with ſuch frailties, as render any Man ſubject to error and miſtakes; How then can *Peter*, or his pretended Succeſſors, even in *Cathedra*, as they term it, claim an Infallibility? By Vertue of what Priviledge, and whereupon grounded? Now let there be a Council of Men, and every one fallible, how then can the Council be Infallible? Can the number of Men alter Human Nature, when ſometimes as many Men as many Minds? Doth not experience ſhew, how groſly Councils have Erred? We find them one ſet againſt

another. The first of *Nice* condemned the *Arrian* Heresy, which that of *Arimini* approved of. Yet tho' Men and Councils have Erred, we own there is an Infallible Rule, which if they follow they shall not Err, but not the Persons, but the Rule is Infallible, because it is the Word of an Infallible God: Now these immediate Inspirations of the Holy Ghost, are not necessary, ast hey were at first, when the Gospel of Christ was Published by the Ministry of Men, for then Men were to be convinced who it came from, and was approved by Heaven, but now it is setled, and hath been confirmed by so many Signs, Wonders, and Miracles, and by the effectual and immediate working of the Holy Ghost, we need it no more to demonstrate that truth which hath so often been proved, only we are to follow that Rule which Christ and his Apostles have left us, wherein he himself speaks as from Heaven.

If then Councils be Fallible, why shall not those Men whom they consist of be so too? Which reason is by woful experience confirmed in the persons of Popes, in whom others would Lodge the imaginary Infallibility of the *Romish* Church, among whom their own Authors as *Platina*, *Baronius*, and others, own to have been Sorcerers, Blasphemers, Whoremongers, Incestuous, Sodomites, Profane, Blood-thirsty, and the most abominable Wretches, Monsters, and Villains in Nature: How can men so notoriously wicked in Life and Conversation, be Holy and Infallible in their Church about Spiritual things? Ask where was the Infallibility when at the same time there were several Popes, who Cursed and Excommunicated one another? At once the Council of *Constance* Deprived three, and did set up a Fourth one: Thus that pretended Infallibility of the *Romish* Church doth Reside in Popes no more than in Councils.

How then can Council and Pope, when together, be Infallible, if not so when asunder? Can that junction alter their Nature? No more than a thousand Sick Men can make one Healthful Man. This opinion tends only to Trim between the other two, perhaps to please them both, but things of this Nature, require more Sincerity, and less Policy: But this is the Spirit which

Men

Men of that Party are Generally acted by, as not long ago it plainly appeared beyond Sea: Lying, deſſembbling and the like, *Piæ Fraudes*, the Pious Cheats which they allow for the propagating their Religion; in *France* to promote the ruin of the Proteſtants, they made uſe of ſeveral different ways to make Proſelytes, a Bait they had for every kind of Fiſh, to the Covetous they offered Places of Gain and Profit, to the Needy, Money to buy Bread, and actually they made Bargains and gave more Money to ſome, and leſs to others, to make them Change Religion as they did, which verified the *Merchandize* which *Babylon* is ſaid to make *of*
Rev. 18. 13. *Souls of Men*; to the Ambitious they offered Honours, and to the Voluptuous, Means wherewith to ſupply their occaſions in that kind: And becauſe there was a ſort of People who had ſometing more of Honeſty than others, for theſe alſo they had a Bait; and this hath been the Method of the Biſhop of *Meaux*, tending to remove the abhorrency which ſome Proteſtants had againſt many of their Doctrines, therefore to take away, or at leaſt to conceal the uglineſs and offence by many things they have among them, he Plaſtered and Painted ſome over, as to others he left it to their liberty to believe what they would concerning them: Only he Invited them to come in, with promiſe of Liberty for ſuch a perſwaſion as they were led in to by their own Judgement, they ſhould be free from going to Confeſſion, and to their Communion, if they would but come to their Churches, they might Read the Bible in their Houſes, and ſuch like things; all which indeed, ended in making Hypocrites; and 'tis well known what Place that way tends to. But ſome of their Zealots declared openly, they cared not, whether or not, the Fathers and Mothers were Damned, if they might but make good Catholicks of the Children; thus to bring upon them the Wo our Savi-
Mat. 23. 15. our pronounced againſt *the Scribes and Phariſees, Hypocrites who compaſs Sea and Land to make one Proſelyte, and when he is made, they make him twofold more the Child of Hell than themſelves.* So againſt the Rules of Chriſtianity and Charity, any ways, tho never ſo wrong, are good enough, if they can thereby compaſs their ends.

ends. Thus in the *Indies* the *Jeſuites* were content to ſee thoſe Infidels ſet up their Idols and Worſhip them, if ſomewhere behind they could lay a Crucifix, which they muſt need thereby to Adore together with the reſt. To all this I ſhall add, the great want of Sincerity in the *French* Government, for whileſt in that King's Declarations, he affirmed he would have the Edicts to be obſerved, at the ſame time the Dragoons, by his Order, were upon their March to force the Proteſtants to go to Maſs.

Now Madam, I found by your Diſcourſe, how you are much guided by the Method of the Biſhop of *Meaux*, and therefore I here beg leave to ſay, how what upon ſome of thoſe Matters he hath Publiſhed, Is not the Doctrine of the Church of *Rome*, from which he receded upon a Publick Account, and only for that time, to lay Snares for weak Conſciences; the Doctrines of the *Romiſh* Church are contained in the Canons of the Council of *Trent*, and in the Writings of *Bellarmin*, and ſuch Authors of Note amongſt them, which I can aſſure you, are contrary to ſeveral things Written by that Biſhop of *Meaux*, whoſe opinion in thoſe things will not in *Italy*, paſs for the Doctrines of the Church of *Rome*: And among others, I ſhall take notice only of one, about which you ſeemed to agree with me, and 'tis concerning the VVorſhip of Images, which *Meaux* would fain put a fine Gloſs upon, and you would be againſt it, but *Madam*, you therein differ from the *Romiſh* Church, (and I wiſh it were ſo in every thing elſe wherein they are in the wrong) for as to that Point, the Council of *Trent* doth refer it to the Canon of the Second *Nicene*, which ſaith, that whoſoever affirms that the Images of Saints are only to be Honoured, not Adored, let him be Anathema.

But, *Madam*, not to exceed the due bounds of a Letter, and to conclude, I ſay, there is no ſuch a Superiority in the *Romiſh* Church, or Primacy of her Biſhop over other Churches and Biſhops, and that the Titles of *his Holineſs*, *Vice-God*, *God's Lieutenant*, *God*

upon

upon Earth, which all are Anti-Christian, and names of Blasphemy, and all such Offices, are unnecessary in the Church: In the State, indeed Princes need Lieutenants, because they cannot be every where, and stand in need of being informed, but 'tis not so of the Son of God, the Lord Jesus, the Head and King of his Church, who sees and knows all, of and by himself, and is present every where, therefore needs no Vicar upon Earth: And the Title of Visible Head of the Church, is Presumptuous and unnecessary: And seeing also there is no Infallibility either in Councils or Popes, or in any other Man, for we find Council against Council, Pope against Pope, Doctor against Doctor, why then will you pin your Faith upon such Sleeves: You may see how those two, by them accounted unshaken Pillars, cannot Support it, therefore I pray, *Madam*, give God the Glory, with your returning into the Bosom of the Church you have forsaken, wherein the Voice of Christ alone is heard, his Word alone is the Rule, and the Holy Ghost the only Guide, according to that Rule; for, *Madam*, the Word and the Spirit of Christ may not be separated, for they go together, there you will find Peace, Comfort, Assurance, and Rest unto your Soul in Christ, whom we own to be the only Mediator and Saviour of the World: And so leave that Popish Church, which is a confused *Babel*, defiled with Inventions and Traditions of Men, when in ours Christ alone Reigns, his Word and Voice alone is heard, known and followed, and he is our only High Priest, who once upon the Cross, by the Sacrifice of himself, made atonement for our Sins, and now in Heaven, at the Right Hand of the Father, maketh Intercession for us, he is our All in All, and the desire of our Souls, which can neither hope in or trust to any Creature: Wherefore, *Madam*, break out with these Expressions, *I will go and return to my Mother Church, for then was it better with me than now*: You have forsaken Christ the Spring of Life, in whom alone is Salvation, and run to the Creatures Dead and Alive, which are not able to help you nor themselves. God hath given you time to come to your self, and to return to him, in the way of Repentance;

and

and to haſten you, he hath been pleaſed to ſet a mark upon you, therefore pray looſe no time.

I hope, *Madam*, you will not take ill my Freedom and the plainneſs of Speech I uſe, for therein, without any Byaſs, Self-end, or Worldly Conſideration, I aim only at the Glory of God, bearing Record for the Truth, and promoting the good of your Soul, which is the earneſt deſire and humble Prayer to God, of

Your Ladyſhips, &c.

THE END.